

THE CONGREGATIONALIST

Boston Thursday 8 September 1898



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THE SIGNING OF THE COMPACT IN THE CABIN OF THE MAYFLOWER

(REPRODUCED FROM THE FIRST OF THE FOUR TABLETS, "LAW," ON THE FRONT OF THE CONGREGATIONAL HOUSE)

IN ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread sovereigns Lord, King James, by ye grace of God, of Great Britaine, France, & Ireland king, defender of ye faith, &c., having undertaken, for ye glory of God, and advancement of ye Christian faith, and honor of our king and country, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid and by vertue hereof to enacte, constitute, and frame such equal and just laws, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete and convenient for ye general good of ye colony, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11 of November, in ye year of ye raigne of our sovereigns lord, King James, of England, France, & Ireland, ye eighteenth, and of Scotland ye fifty fourth. Ano. Dom. 1620.

French Priests on Papal Education

The increasing movement of priests from the Catholic Church in France has called out some striking utterances in regard to the tyranny of the monastic education. M. R. Lecomte, formerly a missionary in Africa and the East, tells the story of his life in the *Crétien Français*:

An orphan at eight years, I was placed in a school of the Frères, where I had not even a holiday. At twelve I was put to live with a priest who did not permit me to go ever beyond the bounds of the presbytery. At thirteen I was shut up in a small seminary till I was twenty. At twenty-one I was afresh interned in the Grand Seminary, wearing the *soutane*. Always prison! O Christ, where are the commandments by which thou hast prescribed to man to treat infancy and youth in this fashion?

Kept under the yoke during the whole of infancy and youth, crushed under the heel of an absolute authority, ignorant of all that passes in the world outside, enchained by a mass of superstitions and absurd fetishes, one becomes insensibly the man of a caste, whose soul is perfectly prepared to receive the sacerdotal imprint. Look at them! They are all branded, all marked with the indelible sign, all sealed with the seal of slavery!

M. Lecomte's first knowledge of the Protestant world came from talk with English sailors and a visit to a mission station on the Niger, which "seemed a perfect paradise of order, beauty and happiness. The English missionaries invited them to come in, but there actually—horror of horrors—were the missionaries' wives on view in the veranda." He first learned from the inscription on the tomb of a missionary's wife that Protestants used the sacred books, was puzzled by the strict conscientiousness of Protestants, and ultimately came by study of the Bible to an evangelical faith. "It is impossible," he says, "to remain Catholic if one reads the Bible." M. Lecomte expects to return to Africa as an evangelical missionary.

Another former priest and college professor, M. Patel, thus describes his experience:

You decorate with the name of a "vocation" the unreflecting act of a child. Poorly armed as he is against the attraction of the unknown, he is pushed by his parents, proud to see him aspire to what seem superhuman grandeurs and drawn onward by the members of a religious society anxious to secure recruits for its personnel and for the carrying on of its operations. The subsequent laborious years devoted to study in no way prepare the young man for a free choice, deprived as he is even of the simple lessons of life one might learn by a holiday. It is only after the priestly ordination, at the moment of giving himself to the ministry—the one dream of his enthusiasm—that he feels the real weight of his fetters. When the moment of action has arrived he feels himself annihilated by vows against nature, which, proposed and accepted at eighteen and twenty, have opened to despot guests the sanctuary of his soul. . . . The unjustifiable vow of celibacy, demanded of the heart as a sacrifice agreeable to the God of life, tends to a servile dependence, if not to hypocrisy. The vow of obedience delivers up the will, the most inviolable of our possessions, to men who desire to impose themselves on it as gods. A rule, in a word, entering unworthily into the details of every instant, breaks the springs of intelligence and destroys all personal initiative. Instead of arriving at the liberty of the children of God, the man, deprived of his personality, becomes a mere instrument, and remains for life a child under tutelage.

To Mr. Lionel A. Tollemache we bid fair to be indebted for innumerable side-lights on Mr. Gladstone's character and opinions. In *Liter-*

ature he contributes a new installment of data. We learn that Mr. Gladstone believed "most fully" in a personality of evil, and that an ardent female admirer of Gladstone, when she heard of his death, was comforted by the fact that his usefulness was by no means over, "for the Almighty will be certain to avail himself of his valuable advice."

The Law of Renouncement

It seems never to have occurred to the devotees who in different times and lands have interpreted Christ's law that in giving up learning or money or beauty or certain forms of enjoyment they have left his problem of self-denial or renunciation pretty much where it was, for when all this has been done the "self" he was thinking of may remain a bigger, a more exaggerated and unwholesome self than ever. A man may cut himself off from the thousand things which beautify and enrich life to end by being the supremest of self-worshippers, all other glories being swallowed up in this supreme glory of

being separate from and inwardly superior to everybody else. He has given up all in order that, as the result of his sacrifices, he may feel himself to be "not as other men, nor even as this publican." An old Indian master, out of considerable experience of this whole business, thus sums it: "The vanity of all others may gradually die out, but the vanity of the saint is hard indeed to wear away."

What, then, is the true renunciation? Put in a sentence, it is the Christian's war to the knife with that divisive element in us which would shut itself off, in self-centered isolation, from our neighbor and our God.—*The Christian World*.

To describe guilt beyond all bounds, language ought to go beyond all bounds.—William E. Gladstone.

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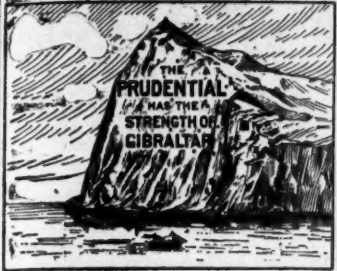
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Rail Road Bonds.....	1,559,975.00
Water Bonds.....	83,500.00
Gas Stocks and Bonds.....	161,890.00
Rail Road Stocks.....	3,182,625.00
Bank Stocks.....	322,300.00
Trust Co. Stocks, being 1st lien on	100,000.00
Bonds and Mortgages.....	325,612.33
Real Estate.....	136,726.00
Loans on Stocks, payable on demand.....	462,751.73
Premiums uncollected and in hands of	
Agents.....	56,855.34
Interest due and accrued on 1st January,	
1898.....	\$11,296,503.15

LIABILITIES.

Cash Capital.....	\$3,000,000.00
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CONTENTS

EDITORIAL:	
Paragraphs.....	305
From the Heights.....	306
Clerical Lawlessness in England.....	306
Who Made the Portland Council Possible.....	307
Lessons Gathered from Our Days of Rest.....	307
Current History.....	307
Current History Notes.....	323
In Brief.....	309
CURRENT THOUGHT	310
CONTRIBUTIONS:	
The Christian Doctrine of Sin. Prof. George P. Fisher, D. D.....	311
Uncle Jerry's Parable. Stephen Walkeley.....	312
The Mayflower Compact. Isaac Ogden Rankin.....	313
Signs of Progress in the Far East. Rev. Arthur H. Smith.....	314
Eighteen Days in Lebanon. Prof. Samuel Ives Curtiss, D. D.....	315
HOME:	
September—a selected poem.....	316
Paragraphs.....	316
Public Kitchens for America. Helen Campbell.....	316
The Repertoire of a Modern Scheherazade. Bertha E. Bush.....	317
If Dolls Were Real—a selected poem.....	317
Caroline's Bicycle—a story. Frances J. Delano.....	318
Ways and Works of Women.....	318
Closet and Altar.....	319
Sir Thomas Lipton's Restaurants—a selection.....	319
Tangles.....	319
The Conversation Corner. Mr. Martin.....	320
THE SUNDAY SCHOOL—Lesson for Sept. 18	321
Y. P. S. C. E.—Topic for Sept. 18-24	323
LITERATURE	322
NEWS FROM THE CHURCHES:	
Our Hawaiian Outpost.....	320
MISCELLANEOUS:	
French Priests on Papal Education.....	302
The Law of Renunciation—a selection.....	302
A London Preacher Here for a Month.....	312
In and Around Chicago.....	324
In and Around New York.....	324
Canadian Fraternal Feeling and Temperance Measures. Rev. J. L. Sewall.....	324
Saloons and City Missions. Rev. J. C. Jackson, D. D.....	325
Our Readers' Forum.....	325
Notices.....	328
Important Meetings to Come.....	329
Business Outlook.....	329
Christian Work and Workers.....	329
Marriages and Deaths.....	329
The Fall of Santiago—a selection.....	330
The Tourist in Japan—a selection.....	330
Dr. Dale on the Fellowship of the Churches—a selection.....	331
The Essence of Puritanism—a selection.....	331

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NEW activities begin this week in thousands of churches. Awakenings of divine life are felt in them. The time is propitious for deeper convictions and the development of nobler purposes into higher service. War is ended, and in its progress and end the attention of men has been directed to the guiding hand of God. He is in the thoughts of many who for years have not prayed to him. Gratitude to him is kindled in many hearts. Christ's claims are recognized by multitudes who have long been indifferent to them. Shall not these claims be pressed earnestly on their attention in the spirit of love for them and our Master? Many Christians have come back from weeks of rest in new surroundings for whose comfort and helpfulness they owe much to the thoughtful or unconscious kindness of those whom they had never seen before this summer. Such service, for which we are all indebted, has been far greater and more welcome because Christ has taught to the people of this land the value he has placed on every human life. Shall we not all with new zeal and joy exemplify his teachings in our neighborhoods and exalt them in our church? And shall we not each one take up again our work this September with the purpose to do faithfully the duties which our Master has assigned to us?

The new Congregational House is to have on its front wall four historical panels in high relief. They represent scenes in the history of the Pilgrims and Puritans, suggesting the solutions which they wrought out for themselves and their successors of the problems awaiting them in the new land. The first panel, reproduced on our cover page, represents the Pilgrims signing in the Mayflower the compact by which the colony was to establish the sanctions of civil law. Here are seen the narrow lines of the ship's cabin—that little nest out of which flew forth into New England so much strength and freedom. Here stand some of the leading figures of that company, a portion of the first of many Congregational churches in America, each one of which, as Mr. John Fiske says, "intended to become an independent congregation of worshipers, constituting one of the most effective schools that has ever existed for training men in local self-government." The four panels represent Law, Religion, Philanthropy and Education. The second shows the Pilgrims spending the Sunday on Clark's Island; the third, John Eliot preaching to the Indians; the fourth, the founding of Harvard College. We expect to present pictures of these panels to our readers from time to time with accompanying sketches. A fuller description of the first panel appears elsewhere in this paper.

We hope that the efforts of the Roman Catholic hierarchy to secure continuance of support for their church from the public treasuries in Cuba and Porto Rico will be quickly abandoned. Such efforts are sure to be in vain. The United States will never maintain a state church in any of its domains. The constitution declares that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." Attempts of Roman Catholic officials to secure state support will cause strife between Protestants and Catholics to break out with new elements of bitterness. Worse still for them, such attempts will provoke discord within their own body. Hon. John Barrett, special commissioner of the United States to Manila, writing to *Harper's Weekly* of the work of Jesuits, Dominicans and other societies of priests in the Philippines, says that "the severest criticisms ever written on these orders have come from men of their own faith in America and England." The Roman Church will enjoy the greatest peace and do its best work in the colonies soon to be under the jurisdiction of the United States by avoiding risk of losing the privileges it now possesses and standing independently on its own feet, as all religious organizations must do in this free country."

Archbishop Ireland thinks that Protestant mission boards might as well send missionaries to our national capital as to the lands we have taken from Spain. Even by that comparison such missions would not be a failure. Protestant missionaries have brought many Roman Catholics in this country out of superstition to the liberty of the gospel. But still more are their labors needed in countries where Romanism has hitherto been able to shut out all other forms of religion. Mr. De Armas, the representative of General Gomez, now in this country, who has resided in Havana twenty eight years, says that "the people of Cuba are for the most part skeptics as a result of Catholic influence. They outwardly conform to but inwardly repudiate the Christianity which the Catholic Church shows them and they know no other. So they decline to be Christians and are nothing at all." American Protestants will not be indifferent to the religious needs of such people when they have become in a sense a part of our own country. But even in Spain, which of all countries in Europe has been most determined in its suppression of religious liberty, Protestants are doing encouraging service to their fellowmen. According to the *London Independent* there are in Spain fifty-six Protestant pastors, thirty-five evangelists, eighty Sunday schools, 116 places used either as schools or places for public worship, 3,442 communicants, 9,194 attendants and 4,640 pupils. In Madrid six Protestant periodicals are published. These statistics in a country

where priests hold undisputed sway over both government and people suggest that larger results may be expected in preaching the gospel to Catholic communities from which all restrictions on religious liberty have been removed.

Turkey never lacks an apologist. This time it is Sidney Whitman, F. R. G. S., who explains in *Harper's* for the current month how the Turk is misunderstood. Mr. Whitman bases his account on an interview with Chakir Pacha, imperial inspector general of Asiatic Turkey. Mr. Whitman "felt somewhat abashed at the thought" of questioning the great man, but when he referred to the Pacha's connection with the massacre at Erzurum, the noble Turk smiled, and also assured Mr. Whitman that "people who knew the facts of the case smiled at the idea." Mr. Whitman declares that he felt "encouraged by the marshal's kind manner." It is not much more than three years since news of the massacres in Sassoun and Moush, then several months old, was denied by high Turkish officials and rigidly suppressed in Turkey. Now that those massacres, incredible as they seemed, are known throughout the world as only the beginning of crimes which have given to the sultan the name of the Great Assassin, of course the cause for them is laid at other doors than at those of the Yildiz Palace. Mr. Whitman finds that the teaching of Christian missionaries has caused the Armenian revolutionary movement, and but for that movement there would have been no massacres. He acquits American missionaries of any intention to bring about this result, but none the less they did it. He regards the 621 Protestant schools with 27,000 pupils as representing a colossal percentage of Protestants among Armenians. He is very sorry that the Turks should have to put up with so many vexations from Christians. The sympathy for Turkey which Mr. Whitman will arouse will be mostly confined to those who do not regard Christianity as a blessing.

New acquaintances, perhaps, new friends, the summer is almost sure to bring us. What impression have they formed of you? What disposition will you make of them in the coming weeks? The promise to your seatmate at table to send a helpful book, or to look up a lonely lad in the city where you live—how long will you be in redeeming it? The purpose formed to send at Christmas some simple remembrance to that young pastor of a struggling hilltown church, whose preaching you enjoyed and whose greeting was so cordial—will the rush of life drive it out of mind before it is fulfilled? That old deacon whom you asked to call when he comes to town on his yearly visit next winter—will he find you as sociable as when you roamed over his pastures

with him and talked about the hay crop and the war. The widening of our circle of acquaintances as we come and go in travel and in vacation may become the source of permanent blessing to both ourselves and to those who may feel but for a season the touch of our lives.

Happiest he who has found a new friend in Jesus Christ during the vanished summer. One man may have learned to know him better by attending a camp meeting or a convocation; another as he took his New Testament and read the familiar pages beside a singing brook; a third as he paced the deck of an ocean steamer and marveled at the wonder and mystery of the sea; and still a fourth may have come to this goal of life as he lay wounded in the trench or dying in the hospital. No matter just how it is that the far-away Christ, the historical Christ, the theological Christ becomes real and near and human—to enter by any means into friendship with him, to find out how companionable he is, to put him into the midst of your life with its everyday problems and its tiresome routine—that is the best outcome of any summer for any man.

From the Heights

Change of location does not always bring new light, but it favors reconsideration of the value of possessions and a fresh outlook on the world in which as Christians we are sent to bear our witness. Some of our friends have been suggesting that *The Congregationalist*, now that it is set upon the top of a high building on the central hill of old Boston, may feel a change coming over its methods and opinions. We have had many congratulations and a few good wishes in which were deftly hidden the wish or the suggestion that we should think or speak otherwise than in days of old. To all wellwishers we reply that the outlook from our new and loftier windows only confirms our opinions of the relations of heaven and earth, of the possibilities of men and of the necessity and blessing of God's living presence and just government in the earth. Change there will be and change for the better, we believe, for *The Congregationalist* was never more alive with vital purpose of service to Christ and the churches, and vitality means growth. If our readers will support us and extend our circle of influence by bringing others to their company, we shall be able to carry out plans of even better work and service than we have rendered in the past.

There is a suggestiveness in the broad outlook from our windows which may be helpful to us as we carry on the work of making the paper week by week. There is a suggestion of the past in these glimpses of the bay at whose gateway the Puritans came to take possession of the land. The ancient town where the first churches stood is on the one side, and on the other the wide new city with its spires and towers leads the eye to the suburban fields of work. Far beneath us the graves of the ancient dead in the old Granary Burying Ground look up to the acacia trees, through whose green leaves we see their gray memorial stones.

For the choices and duties of the present we are between the church and state.

On one side our nearest neighbor is the gilded dome of the State House, on the other the spire of the Park Street Church tells us the time of day and the direction of the wind. Our interest in what each stands for is unabated. We remember that Christ's kingdom is not of the world, but we remember also that it is in the world as leaven, and that Christian men in places of authority are bound to carry Christian principles into public action. For the state we have little fear so long as the church is faithful. For the church we have no fear at all—only for men or churches which have forgotten the power and subtlety of sin and the living authority of him who brings deliverance.

Our windows give us a wonderful view point from which to watch the coming and the passing by of storms. The clouds gather big and black and suddenly sunshine is blotted out. Lightning plays from heaven to earth and thunder rolls. The cloud moves onward and from it falls the misty fringe of distant rain. We can note its coming and measure its advance across the river, street by street and almost house by house, until it sweeps over our firm roof and we see its hurtling rain-drops on the swaying tree-tops and the drumming roofs. Then the loud roar gives place to a gentler music. The air is swept of dust and heat, the sunshine breaks out again and we can watch the vaguer outlines of the retreating storm cloud as it passes on its way. In the affairs of which we treat from week to week—the interests of men and of the churches—we are no lovers of tempest. We chronicle discord with regret and comment upon division and dispute with heartfelt sorrow; but from our central height we are not deceived into thinking that there is more storm than sunshine or even that the ruin of a great tree here and there or the collapse of a weakened building involves the end of all things good or the putting of a stop to growth.

We are nearer heaven, some of our friends have lightly told us, and their figure is our wish. We believe in God, in his presence and direction, in heavenly-minded living, in faith and courage nurtured by the continual sense of his control and blessing. If, on our height of labor and of privilege, we can make our readers share this ideal of life, warning them against fainting and discouragement, encouraging them with good news of the kingdom and remembrance of the certain triumph of the Christ, we shall have done our part.

Clerical Lawlessness in England

In its outward observances, its original endowments and a great part of the means of its daily support the Established Church in England is as much a creature of the state as are the courts or the custom houses. The obligation, therefore, would seem to rest upon every official of the church to repay the special privileges allowed by peculiar care in obedience to the law. The fact that it is a religion which is so endowed, privileged and protected can, of course, only add weight to the duties which devolve upon the citizen. To say that because a man is a Christian minister he is free to break his compact with the state is a monstrous perversion of good morals.

Yet it is the lawlessness of ministers of the English Church which has at last roused the laity to indignant protest and threatens disestablishment and division. In the words of Sir William Harcourt, the official head of the Liberal party: "The Reformation in the Church of England owed little to the clergy or the bishops, who opposed it at every stage when it was established in the reign of Elizabeth. It was the work of the laity for the laity, and in the reign of Queen Victoria it is to the laity only that we can look with any confidence for its defense." The same authority has recently said in a letter to the *Times*: "To my mind the most formidable feature of the present crisis is not so much the irregular conduct of individual persons as the open disregard of law by the bishops. A law-evading episcopate will never bring forth a law-abiding clergy." And Lord Salisbury, himself a great helper of the ritualistic movement by his habitual appointment of ritualists to high ecclesiastical places, has openly complained of the lack of discipline in the Church of England. Twelve thousand clergymen of all grades are said to be in full sympathy with this ritualizing movement and the extremists grow bolder day by day. The confessional, adoration of the consecrated wafer in the sacrament and its withholding from the people, the open substitution of the "mass" for the communion, prayers for the dead, and worship of the Virgin Mary with prayers addressed to her as one of heaven's rulers are increasingly common practices. In Liverpool not long ago a priest refused the sacrament to a dying boy because he would not confess. In Hull the parishioners of St. Silas's Church appealed to the Archbishop of York against the celebration of the mass, an image of Mary before which perpetual lights were burned, the use of stations of the cross and holy water, the presence of confessionals and other illegal furniture and practices; and the archbishop declined to interfere on the technical ground that he had reason to believe that many of the signers of the petitions were not attendants at the church.

This steady leavening of the Church of England with papal practices has its natural result in the increasing desire for reunion with Rome, and, still more significantly, in transfers to the "Roman obedience." When the differences of practice are so slight it is quite natural for people to take the final step. In a game of self-assertion the Roman voice speaks loudest. The ritualists are everywhere schooling men for Rome. The pope, on the authority of Cardinal Vaughan, recently said in public that "in the [Roman Catholic] diocese of Westminster there are no fewer than 600 to 700 converts monthly," or, at the lowest figure, 7,200 yearly in London alone. The pope's figures are not infallible, but the step from ritualism to Rome grows ever shorter and many take it.

It is to a layman, Mr. John Kensit, a business man of London, that the public awakening to these facts and tendencies is mainly due. Acting upon the principle that the congregation has its part in the duty and responsibility of worship, he has again and again publicly challenged and denounced the Romanizing usages. Scenes of violence have followed, which can only

be excused on the ground of the necessity for drastic measures in the face of the abandonment of rule and law by the natural guardians of the church. Belligerent rectors have formed bodyguards for the expulsion of Protestant objectors. Great public meetings have been held, at which the Protestant feeling of the laity has found expression. The fight grows hotter in the newspapers, and is sure to become more violent with the end of the summer holidays when life becomes serious again. In the meantime Mr. Kensit is organizing a band of Wickliffe Poor Preachers, who are to go through the land like the Lollard preachers before the Reformation, stirring up the minds of the people against the Romanizing practices which have crept in unresisted.

We believe that the heart of England is still soundly Protestant. A majority of non-Catholic communicants are not in the Established Church. The Free Churches have the greater number. And the men of the Establishment have for the most part, we are sure, looked on the growth of ritualism with careless indifference or an amused tolerance. The storm will clear the air. We shall rejoice if it puts an end to the misleading relation of church and state in England and shows whereto theories of sacerdotalism are ever tending. It certainly brings to the Free Churches a wonderful call for the preaching of the gospel of the immediate grace of God and the sufficiency of Christ alone, and in using their opportunity they will grow strong.

Who Made the Portland Council Possible

This query admits of various replies. "Dr. Hallock," says one, "with his inimitable siren song at Syracuse, 'We want you to come.'" "The railroads," suggests another, "by their special rates." "The Congregational churches of the Pacific coast," declares a third, "by their repeated and earnest invitations." That is nearer right; but how came there to be any churches on the Pacific coast, any Congregationalism or American Christianity beyond the Rocky Mountains?

The answer is familiar, yet how easily forgotten! These churches were created by the heroism of a Whitman on his terrible winter ride to save that Northwest region to our Union, and on his long return with his colony, his wagons, his seed-wheat, his apple-seeds and his Bible; by the enterprise and tireless labors of an Atkinson, going from New England by way of Cape Horn and Honolulu to devote his life to Oregon; by the pioneer work of Eells and Willey and Griffin and Pickett and Gaylord, and so on, back to the famous bands from Yale and Andover that in Christ's name took early possession of Illinois, Iowa and Kansas.

Yet even more than to these justly celebrated few the credit for the vast extension of our Congregational domain is due to the thousands of home missionaries and their wives who have toiled and sacrificed in obscurity for the achievement of these vast results. The world has not heard of their heroism. Even in the places of which they have so largely had the making, only a few old people can recall them. To find their names one must go back to the old lists of commis-

sions issued from thirty to seventy years ago by the Home Missionary Society; there are the faithful heroes and heroines who made the recent inspiring Portland Council possible.

What has become of them? Many of them have been called to their glorious reward. Many are happy to be still at work. Many are living in retirement, economically, happily, upon the frugal savings of their active years, or with the grateful assistance of affectionate children. But others, not a few, have the misfortune to be living on, year after year, with neither health, nor employment, nor children to provide for them. The little savings painfully pinched from home mission salaries are long since exhausted. They could not afford to attend the council. It is doubtful whether they feel able even to keep up a subscription to their religious paper in which they may read of it—this grand, transcontinental council which their labors and sacrifices made possible.

Somewhat sluggishly and reluctantly our great denomination is beginning to recognize its cash indebtedness to these pioneers. Starting nine years ago with a distribution of \$600 among six persons or families, our National Council has laboriously built up a Ministerial Relief Fund, whose income suffices to allow forty-eight families the annual pittance of a little less than \$100 each. Not one application is accepted by the national committee which has not been indorsed by State officers as worthy, and yet denied aid by them for lack of means or jurisdiction. Eight such new applications are now waiting, one of them from a home missionary and his wife, aged eighty-eight and seventy-eight, one from an old minister whose wife is dying of cancer, and the others are hardly less urgent.

Having informed themselves as to the facts, and doubtless having gained from their long journey some enlargement of vision concerning the home missionary fields of the past and of the future, the members of the council concluded that \$4,500 a year did not constitute a plethora for this purpose, and voted a recommendation for the vigorous prosecution of the work of increasing the fund.

This will be undertaken, or rather continued, with all available energy and fidelity, but it cannot properly be left to any individual or any committee. This denominational enterprise has a right to count, and does count, with increasing confidence, on a genuine sense of obligation and gratitude from all our Congregational churches. It rests with them, the small as well as the great, the rich as well as the poor, to plan definitely and to contribute liberally for the comfort in old age of these pioneers, whose lifelong labors have made the Portland Council possible.

Lessons Gathered from Our Days of Rest

For most of us the vacation period for this year is ended. In one form or another we have had our breathing-spell and are resuming regular work. If we have learned nothing of spiritual value we have failed to secure the full, the highest benefit from our time of rest.

One lesson surely is that vacation has

its own temptations and its own blessings, which alike merit conscientious appreciation. Change of scene and companions does not put us beyond the reach of alluring evil or beyond the reach of the loving watchfulness and mighty aid of our Heavenly Father.

Another lesson is that God's work is going on all the while actively and hopefully beyond the range of our ordinary observation. As a mere matter of fact of course every one is aware of this. But it does us good to have such general knowledge made definite and positive by witnessing illustrations, and by finding them sometimes, too, in unexpected quarters. We learn how many good people God has in the world, how many more of them there are than we sometimes suppose, and how good they are.

Another is apt to be that we personally can be of more use as Christians than we have been accustomed to think. Vacation has made demands upon us which were novel but which we have been able to meet. Our experience and also our consciousness of power have been enlarged. We have come home or at least have taken up again the ordinary course of our lives, having learned that we are worth more to the church and the world than we were aware of being.

If we have had special, precious experiences, let us be thankful for them. If the days have been merely commonplace, differing from others only in that they have not made the usual claim for our labor, nevertheless mind and body alike have been refreshed and invigorated. For this, too, let us be grateful. If for any reason we have not gained all which we hoped to gain from our time of rest, let us see to it that one result at any rate is a heart thankful for all our mercies.

Current History

The Soldiers at the Front and in Camp

General Miles has left Porto Rico with 4,000 troops, leaving 12,000 behind for garrison duty. But the Administration intends to reduce that number materially as it already has abundant evidence that the health of the soldiers demands their prompt return. General Brooke, on his journey across the island to San Juan, where he will meet the other peace commissioners who sailed from New York last week, has had a triumphal journey, the natives welcoming him ardently as a deliverer and the Spanish officers and privates extending courtesies which show that they are reconciled to the changed conditions.

Reports from Cuba indicate that the rebels are disarming and preparing to accept the authority of the American officials. The last of the Fifth Army Corps that invaded the province of Santiago and captured it have left for the United States, General Shafter having arrived at Camp Wikoff, Montauk Point, where he is now in command. Spanish pride, in Havana, is still as intense as ever and Miss Clara Barton and her assistants, with ships full of supplies and medicines, has had to turn away from that city because Captain-General Blanco refused to allow her to land without paying duty on all her goods.

Conditions at Camp Wikoff are better than they were at first, thanks to the

visits of Secretary Alger, President McKinley, the kindness of heart and contempt of red tape of General Wheeler, and the untiring efforts of army officials and citizen volunteers. But there is general agreement now that the sooner the men are removed the better, and already orders have been issued sending the regulars back to their army posts, their only homes, and the volunteers to encampments within their own home States. Moreover there is a fixed determination to muster out all the volunteers who have seen service at the front at the earliest opportunity. The report on the healthfulness of Camp George Thomas at Chickamauga by Brigadier General H. V. Boynton conflicts in most particulars with the reports that have come from there written by sensational journalists or homesick and weary soldiers. He places most of the responsibility for the existence of typhoid there where, in our opinion, it rightfully belongs, namely, upon the regimental officers and the privates whose negligence of the simplest rules of sanitation has been criminal. Regiments whose officers and privates have cared for themselves have come out with a surprisingly low rate of mortality and disease.

Additional installments of correspondence between General Miles, General Shafter and Mr. Alger, furnished to the public by General Miles, indicate that as soon as he arrives in the country there will be a renewal of the controversy in a more acute form, one that bids fair to shed much light upon Mr. Alger's methods as a public servant never totally forgetful of his obligations and ambitions as a politician.

The Anglo-German Alliance

There seem to be some reasons for believing that Great Britain has departed from her historic position of isolation and has sought and perfected an alliance with a partner on the Continent for reasons that were both natural and politic. She has chosen the nation most like her in race and religious ideals, and best calculated to strengthen her where she is weakest should an armed contest involving all of Europe break forth. Germany, on the other hand, has profited in a similar way, and may be congratulated on having sensibly chosen to work in harmony with Great Britain in perpetuating in Africa and Asia those political and religious ambitions which differentiate the Teuton from the Slav or the Latin. Just what all the terms of the compact are is not clear now, but they seem to include Germany's assent to British lease of Delagoa Bay from Portugal and Germany's support to the coming British demand for the abolition of the Mixed Tribunal in Egypt, in return for which Great Britain will give Germany free hand to arrange such terms as it may with the sultan respecting German colonization and German supremacy in Asia Minor. British control of the waters of Delagoa Bay will put the finishing touch on British supremacy in South Africa, and German support of Great Britain next February when the Powers come to arrange for a new agreement governing the joint control of Egypt will checkmate the obstructive action of France and Russia. On the other hand, Germany's ambition to relieve her congested population by colonization in the fertile valleys and salubrious cli-

mate of Asia Minor will conflict sharply with the ambitions of the Slavonic peoples of southwestern Europe and the declared purposes of the czar respecting Russian supremacy in and around Constantinople.

As Americans we cannot help hoping that this compact really exists, and that the understanding also covers the matter of the partition of China and the future rights of British and German traders in the realm which affords such unprecedented markets for their and our goods. Great Britain and Germany united can force a policy upon the Chinese Foreign Office which will be far preferable for American merchants to that which Russia and France are likely to adopt. Great Britain established in Egypt and North Africa means that the material and spiritual interests of the races will be well cared for. Asia Minor settled and controlled by Germany means that our Protestant American missions will receive a protection and countenance from officials which need never be expected from Russians and adherents of the Greek Church. Mr. Chamberlain first hinted some months ago at the necessity of this alliance, and the tone of the German press latterly has indicated that something of the kind was coming to pass. It means much to the nations who form the compact, much to the alien peoples who will profit by it, and much to the United States, for with Germany, Great Britain and the United States on friendly terms, what more natural than that in due time they should come together to form a Teutonic *dreibund*, competent to step in and stay the hand of the Slav, and equally able to gather up the fragments left as one after another the Latin peoples go their downward way.

The Capture of Omdurman

Omdurman, the site of the tomb of the Mahdi, and Khartoum are now in the possession of the Anglo-Egyptian forces led by Gen. Sir Herbert Kitchener, who with his forces met the flower of the army of the Khalifa outside the city of Omdurman on the 2d of September, and after a desperate battle, in which gunboats, infantry and cavalry participated, routed the forces of the Khalifa, captured their battle standards and sent the leader of the Mohammedan dervishes and fanatics flying to the desert. Gordon is avenged! After a brilliant campaign, lasting two years, in which the native Egyptian and the British troops have vied with each other in endurance and gallantry, the Sirdar, General Kitchener, the ablest of British military commanders, has at last compassed the rout and destruction of the rebellious and vengeful tribes whose existence in power at the headwaters of the Nile imperiled the security of lower Egypt. Whether the British forces, having advanced so far, will now be ordered to proceed still further south and subdue the territory intervening between Khartoum and British possessions in Central Africa is a problem that awaits solution and has much significance. Mr. Chamberlain, if foreign secretary, would order it, and so would Mr. Cecil Rhodes. Whether Lord Salisbury will remain to be seen. Certain it is that if Great Britain and Germany really have come to an agreement the move is much more likely to be made. As a military campaign the

work of General Kitchener and his subordinates is one of the most brilliant in recent British history, not only because of the masterly strategy of the commander and the reckless courage of the troops, but also because of the admirable manner in which problems of transportation and the commissariat have been solved, and the health and fighting strength of the army preserved. For one thing, all use of alcoholic liquors has been forbidden. The campaign also has been notable for the rigorous treatment of newspaper correspondents, and General Kitchener's determination to let the British public and European diplomats learn what was going on after it was done. If General Kitchener had been charged with the duty of invading Cuba, the record of sensational reports from "yellow journal" reporters and soldiers debilitated or killed by inadequate or improper food, would have been less gresome than it is.

Holland's Young Queen



Descendants of the Pilgrims or adherents of their ecclesiastical polity never can fail to be interested in all that pertains to the history of the Netherlands. Or if they do lack such interest it reveals a lack of perspective and

gratitude which is deplorable. Holland today deserves more careful study of its political structure, its art, its literature and its methods of administering colonial possessions than is commonly given to it by Americans, even among those who consider themselves well informed respecting European affairs. To one who studies the history of Holland during the past twenty years there will come inevitably the conviction that the birth of a daughter to King Wilhelm III. and his second wife, Emma of Waldeck, on Aug. 31, 1880, was the most important event of the period in the nation's history. To the nation it gave an heir apparent who by her very helplessness and innocence called out the best love of the people. How admirably the future sovereign has been trained and fitted for her future career is a matter of history which one of our contributors set forth in our issue of last week. As she who has been queen regent since Dec. 8, 1890, now becomes queen dowager, she retires with the satisfaction of having a dutiful, loving child, whose ear will ever be open to maternal wisdom, and of knowing that all that human love and forethought could do to prepare one for the responsibilities of rulership have been given to the young queen and is gratefully appreciated by her.

Something of the character and spirit of the young monarch breathes forth in the proclamation issued to her people Aug. 31. It is a human document—not a state paper wholly. Following is its text translated into English:

On this day, important to you and me, I desire before all else to say a word of gratitude. From my tenderest years you have surrounded me with your love. From all parts of the kingdom, from all classes of society, young and old, I have always received striking proofs of attachment. After the

death of my venerated father all your attachment to the dynasty was transferred to me. On this day I am ready to accept the splendid, though weighty, task whereto I have been called, and I feel myself supported by your fidelity. Receive my thanks. My experience hitherto has left ineffaceable impressions and an earnest of the future. My dearly loved mother, to whom I am immensely indebted, set me an example by her noble and exalted conception of the duties which henceforth devolve upon me. The aim of my life will be to follow her example, and to govern in the manner expected of a princess of the House of Orange. True to the constitution, I desire to strengthen the respect for the name and flag of the Netherlands. As sovereign of possessions and colonies east and west, I desire to observe justice and to contribute, so far as in me lies, to the increasing intellectual and material welfare of my whole people. I hope and expect that the support of all, in whatever sphere of official or social activity you may be placed, within the kingdom or without, will never be wanting.

Trusting in God, and with a prayer that he give me strength, I accept the government.

(Signed) WILHELMINA.

Note its filial reverence, its devoutness, its pride in the fame of the House of Orange, its aspirations for the intellectual and material welfare of all her subjects, including the varied races which inhabit the Dutch colonies. Long live Queen Wilhelmina!

The Czar's Appeal for Peace

The governments of Sweden and Italy are said to have accepted already the invitation of the czar and declared their intention of sending delegates to the Peace Conference, which it is thought now will not be held until after the Peace Commissioners of Spain and the United States have finished their deliberations. The papacy, although annoyed that it was not consulted before the note was issued, has expressed its pleasure at the act, and issued orders to its nuncios at the various courts of Europe ordering them to further the aims of the czar. In England popular sentiment heartily commends the impulse which prompted the czar to act, although there are few who believe that the movement will prove other than abortive. Sir William Harcourt and John Morley have not hesitated to urge that Great Britain enter heartily into the movement, and there is no doubt respecting Great Britain's acceptance of the czar's invitation.

Queen Victoria is credited by some with having had much to do with inducing the czar to take the initiative and override the bureaucracy. By these the call for the conference is interpreted as the czar's method of answering Queen Victoria's intimation that her personal wish to avoid war no longer could restrain justifiable British indignation at Russian attacks on British interests in the far East. Others explain the call for disarmament as a characteristic act of Russian craft, coming at a time when Russia realizes that she no longer can win by diplomacy and is forced either to fight or induce a general disarmament. In France the feeling against the czar is especially bitter—first, because he acted without consulting France, although Germany had been consulted; second, because any such movement runs counter to French plans for revenge upon Germany for the hard terms which Bismarck imposed at the end of the Franco-Prussian War, especially the taking of Alsace and Lorraine. Continental opin-

ion in general may be said to be skeptical as to the practicability of the czar's scheme, but on every hand there is agreement that a conference will be held and that it will be historic and perhaps epoch-marking. In the United States there is general praise for the idea and a disposition on the part of the thoughtful to rejoice that at a time when we are entering upon a period of military and naval expansion the manifest evils of undue increase, as Europe has found them, have been so forcibly called to mind by the statements of the czar.

Has France a Sense of Honor

To portray accurately the turbulence of feeling and the successive shocks to national pride which France has undergone during the past ten days would test the descriptive powers of a consummate historian. The multiplying signs of Anglo-German rapprochement, the indifference of the czar to French opinion respecting his plan for lessening the burdens of militarism, and the startling incidents in the latest act of the Dreyfus tragedy have stirred France to its depths, practically put an end to the Russian alliance and caused the French people to wonder whether their military arm is not as frail a reed to lean upon now as the events of 1870 proved that it was then.

Thanks to Zola, Colonel Picquart, and a small but noble band of the *littérati* and publicists of France, the case of the exiled Jew on Devil's Island has never been entirely suppressed or unconsidered by the French Government. Protest after protest, document after document have been forthcoming, all tending to remind the responsible officials and the public that the legal evidence against Dreyfus was not unimpeachable, and that his summary, high-handed trial by his military superiors reflected no honor upon the French nation however much the much vaunted "honor" of the army seemed to require that his case should not be reopened. Furnished with evidence from German and Italian military *attachés* which tended to make it seem that an incriminating document purporting to have been written by Dreyfus in 1896 could not have been written by him, and in fact was a forgery, the French minister of war, M. Cavaignac, summoned before him Lieutenant-Colonel Henry, chief of the intelligence department of the French army, who had vouched again and again for the Dreyfus authorship of the document. He was asked to explain how it had come into his possession and what evidence he had that it was written by Dreyfus. Suffice it to say that under the ordeal of cross-examination Henry broke down, confessed that he wrote it himself, in short, forged it under the compulsion of what he deemed to be his duty in furthering the interests of the army. A few hours later, while in prison, Henry committed suicide. The next day General Boissedeffre, chief of staff, resigned his post, and the ministry at once was forced to consider its duty respecting the retrial of Captain Dreyfus. A majority of the cabinet promptly stated that no other course was possible or consistent with national honor inasmuch as the public had ceased to have faith in the military tribunals.

But M. Cavaignac, knowing perhaps better than his colleagues some of the

ramifications of the testimony and the dangerous contingencies which lie ahead if all the evidence is produced, persisted in opposing a reopening of the Dreyfus case, holding that inasmuch as Dreyfus was tried and condemned in 1894 no impeachment of supplementary evidence furnished in 1896 affected the merits of the original charge and verdict. M. Cavaignac resigned his post, Sept. 3, and, supposedly, one has been appointed to take his place who agrees with the other members of the cabinet and French public opinion in a thorough investigation of the whole matter, and the exposure of all the facts, no matter who is injured or what grave national interests are imperiled. Such, we are glad to say, also seems to be the conviction of the rank and file of the French army, if not of the higher officials of the same in Paris. No other course is open for France if she would escape lasting dishonor. Seldom in the history of the world has there been a more striking case of the futility of the policy of making national or professional interests superior to the inalienable rights of an individual. A mad notion that it were better to punish an innocent man than to even seem to impugn the integrity of the army has quickly run its predestined course and borne its legitimate fruit, and the nation awakes today to find that its army chiefs are not above the devices of the criminals of the gutter.

For Current History Notes see page 323.

In Brief

In the Preview of *The Congregationalist* for its eighty-third year we promised a series of restatements of Christian truth. The time for reconstructive work in theology we believe is at hand, and we have secured articles from some of the best-known teachers of theology in this country and England on the doctrines of sin, the atonement, the Scriptures, the future life and the kingdom of God. The first of these articles, on The Doctrine of Sin, by Prof. George P. Fisher of Yale University, appears in this issue. The articles to follow are by Prof. Henry C. King of Oberlin, Prof. James Denney of Glasgow, Rev. P. T. Forsyth of Cambridge, Eng., and Prof. George Harris of Andover.

The many American friends of Rev. John Watson (Ian Maclaren) will regret to hear that his health is far from satisfactory.

Eleven State meetings of Congregational churches occur this month. May much business be done in them to strengthen our churches.

Score one for the first Congregational church in Alaska! Rev. L. L. Wirt organized it at Douglas, Aug. 14, three months after he preached his first sermon there.

Not every zealous modern American in quest of an ancestor is as successful as Rev. Dr. William E. Barton. For particulars see the September *New England Magazine*.

Can it be that sleepy old China is on the eve of an awakening which will astonish the world? Mr. Smith's article this week points in that direction. And no missionary in any field has sharper eyes than he.

Sorrow and suffering, anxiety and loneliness—these are the portion of many a home over the land today. If these visitors have not come close to you let your thought and sympathy go out to those whose hearts are bleeding.

Send in your application for accommodations at the meeting of the American Board, Grand Rapids, Mich., Oct. 4-6. Three weeks will intervene between it and the annual gathering at Concord of the American Missionary Association.

The latest conceit of the religious faddists is the establishment of an international university in Florida, where Cubans, Mexicans, Central Americans, Hindus and other dwellers in warm climes can sit at the feet of expounders of science, theosophy, etc.

By the death of Wilford Woodruff, president of the Mormon Church, a pioneer is removed who has had much to do with shaping the history of Utah and the sect which he served. Measured by Gentile standards he has done little good, either to his fellowmen or his country.

Now the theologian, after his summer in the neglected country or seaside district, returns to his seminary with many amusing and some true stories about his experiences in pulpit and parish. He will study all the better and to greater purport because of a dozen weeks' contact with real life.

"We have enjoyed our vacation supplies but haven't heard any one we have liked better than our own pastor." This comment by a local layman must be gratifying to the regular shepherd of the flock as he returns from vacation. We hope there are many churches where the same opinion prevails in the pews.

While famine and plague devastate England's dependencies in India, her clergymen are determined that the sufferings at home shall not be forgotten. One of them issues an appeal for funds to build a new cemetery in his parish because of "the deplorable condition of 30,000 Englishmen living without Christian burial."

When the Lord Mayor of London received the delegates to the World's Sunday School Convention, Rev. L. B. Maxwell, a Negro Congregational minister, was presented as from South Carolina. The mayor hesitated a moment, then asked, "Do you speak English?" "I generally do," replied Mr. Maxwell, as he passed on.

"Tell Dr. Jefferson that he struck twelve in his article in last week's paper," writes a Massachusetts deacon. "It hits us laymen hard, but none the less is it true." Dr. Jefferson, it will be remembered, was talking about the absolute necessity of the co-operation of the laity with the pastor if our church problems are to be solved.

A marriage service recently was made more attractive because the bride and groom, instead of saying their vows, parrot-like, after the minister, learned them and uttered them to each other simply and naturally. It seemed to us to enhance the beauty of the service. As the season for autumn weddings is at hand, this suggestion may be welcome to some young couples.

When Henry Drummond was giving a course of lectures on Evolution in the Lowell Institute he overheard two ladies, evidently much opposed to his views, discussing them. One of them said: "Mary, if what he says is not true we can stand it. But if it is true we must hush it up." Secretary Alger and his friends seem to have seen that there is truth in public criticism of the War Department, and to have adopted the view of these two women concerning it.

Prayers for the young queen of Holland were offered in all the Protestant Episcopal Churches of the diocese of New York last Sunday, Bishop Potter having ordered it because "of the intimate relations in the begin-

nings of the life of the church in this diocese of Holland and our Anglican forefathers." This was a very thoughtful and gracious act, and it is to be hoped that the Reformed Dutch churches of the city were equally mindful of the amenities of the day.

William Waldorf Astor may have expatriated himself, but he still is interested in American interests somewhat, as is proper, considering that his revenue is derived from property in New York city. His agents there received instructions last week to make all possible allowances for financial troubles in families occupying his property, where the inability to pay rent promptly was due to the absence in Cuba, Porto Rico or home camps of the breadwinners of the family.

Mrs. Alice Gordon Gulick of the San Sebastian mission of the A. B. C. F. M. has gone to Seaver's Island, Portsmouth, N. H., to labor in a Christian way among the Spanish prisoners there. She reports that many of them do not care to return to Spain, preferring to live in the United States, and that not a few after returning to Spain will return to this country with their families. So much for treating them as human beings. In fact, it has come to pass of late that it was in some respects better to be a prisoner of the United States than a servant and defender of its honor.

One of the most eminent of American economists spent a day in Boston last week. He had much in the way of business and sight-seeing to attend to, if he carried out his carefully arranged plans. An impudent police officer, whom he met as soon as he arrived, seemed to need discipline, and so the economist sought out the police headquarters, filed his complaint and later testified at a hearing where he faced the recreant official. To do this meant self-sacrifice for the economist, but it also meant better police service for Boston and ultimate good for the policeman, so public welfare was put above personal pleasure. We wish we could say this was a typical act. Unfortunately it is not, and as a result the American people pay more to officials and get less from them than any people on earth.

At the National Council several citizens of Portland arranged to emphasize their appreciation of good feeling between the United States and England by an exchange of national flags. Dr. A. H. Bradford was asked to present the stars and stripes in the name of American churches to Dr. Mackennal, who in turn was to present the Union Jack to Dr. Bradford. The unexpected departure of Dr. Mackennal prevented the carrying out of the plan as originally proposed. But the American flag was duly sent to Dr. Mackennal, who has gracefully acknowledged it to Dr. Bradford. He writes: "It will be easy for Americans and Englishmen to love and trust each other when they know each other. It will be a great impulse to the kingdom of God when the only strife between us is the striving to bring about Christ's rule among nations. I shall always treasure the Portland flag because it will remind me of many on your Pacific side who recognized and approved of my earnest desire to promote this end."

Current Thought

AT HOME

The *Christian Advocate* holds that "in more than one State the conditions are now such that the salvation of public morality depends upon the overthrow of the existing personal and party dynasties."

The *Churchman* does not hesitate to say: "President Lincoln redeemed his error by selecting Stanton, and unless President McKinley makes some like change his Administration will bear the grievous blot that, having yielded to political influence in appointing a

man utterly unfit to be Secretary of War, he had not the moral courage to redress his own error when it was patent to the entire country."

The *Western Christian Advocate* dissents from the appointment of Justice White, a Roman Catholic, on the Peace Commission. "He was a party interested, and for that reason disqualified from sitting. It is a concession fraught with peril. It is a precedent pregnant with mischief. Surely the President did not herein exercise his usual caution. He did not wait to hear from the people. Had he waited until the people had signified their approval, the appointment would never have been made. It is a wholly unnecessary and defenseless deference to Roman Catholicism, and, we fear, will return to vex his administration."

The suicide of Captain Henry and the startling revelations respecting the Dreyfus case impel the *New York Evening Post* to remark: "To have strangled justice, suppressed freedom of speech, exiled or insulted her noblest—and to have done it to preserve stainless an honor which was all the while covering itself with pitch! No wonder that the French people are filled with dismay at the position they now occupy in the eyes of the world."

The exceedingly intelligent and well-informed Washington correspondent of the *New York Evening Post* says: "It is not only bad conduct which can be avoided by having the right officers in charge but bad health. Discipline is needed as much for the one reason as for the other. The atrocious sanitary condition of some of the camps has given a basis for the statement widely made that our armies met with more losses in their own quarters than at the hands of the enemy. The typhoid epidemics which have swept some of the camps were wholly preventable if the officers had known the first rudiments of practical sanitary science as applied to camp life and, knowing these, had had the strength of mind to lay down sound rules and enforce them, regardless of the question how such action would affect their popularity."

Roman Catholic journals and not a few of our secular journals have already suggested that for prudential reasons the United States must continue to support the Roman ecclesiastical establishments and ecclesiastics in Cuba, Porto Rico and Luzon. Not so, says the *Reviews of Reviews*. "The United States will have every disposition to deal fairly with the church, but Spain will be entirely mistaken in supposing that an American administration in any part of the world will support ecclesiasticism at the expense of a policy of just and equal treatment of all citizens. The extreme solicitude that the Vatican has shown for its investments in Spanish bonds and its property holdings in the Spanish colonies has not made an altogether favorable impression upon the American mind. Whatever influence the Vatican might at certain stages of the Cuban troubles have exercised in behalf of peace and good will among men has been, it is to be feared, almost if not quite neutralized by its concern for its earthly treasures. The Government of the United States is not in a position to guarantee the Vatican's investments; nor can it promise as a special favor that ecclesiastical organizations may hold vast landed estates for purposes of profit without paying taxes like other holders of property. There need not be the slightest danger of religious or ecclesiastical bitterness in the forthcoming settlement of Philippine and Cuban affairs if only everybody will agree to take American principles of freedom and fair play as a basis."

ABROAD

The *Speaker* frankly admits that Great Britain's "greatest need at the present day seems after all to be its need of a statesman."

The Rt. Hon. Sir Charles W. Dilke, in the *North American Review*, advises American retention of the Philippines, and adds, "What admirable administrators for the Philippines would American naval officers make!"

The Christian Doctrine of Sin

By Prof. George P. Fisher

Jonathan Edwards defined virtue to be "love to being in general." By this he meant universal benevolence or good will. It is a certain union of heart to the objects loved. The definition of Edwards was intended as a paraphrase of the law enjoining unstinted love to God and impartial love to men—self being embraced as a single unit in the uncounted members of the race. This is goodness. It is righteousness in the concrete. What rightness is in the abstract we need not now ask. Each man is a member of a universal society, of which God is the Creator, the Sustainer, the spiritual Head and Ruler, and as such the Disposer of all events, allotting good and evil, to whom is due absolute allegiance, who is the supreme joy and treasure of the soul. As far as a man is false to his obligations he offends God. Hence, as related to him, a wrong to a fellow-being may be denominated sin. Sin lies in the motive, not in the act. As far as a man withholds this love from any member of the universal society of rational beings allied thus to himself, be his treatment of the rest, even of all the rest, what it may, he transgresses the one comprehensive law. As he cannot love God whom he hath not seen unless he loves man whom he hath seen, so he cannot love man whom he hath seen unless he loves God whom he hath not seen, unless it be assumed that he is not and cannot be aware of his existence. As the Second Commandment is "like unto" the first, so the first is "like unto" the second. They are both of a piece. Hence theologians are right in pronouncing sin selfishness. To love the creature more than the Creator is undoubtedly a kind of "love," but it is love exercised with an arbitrary, unrighteous discrimination, which presupposes a disowning of the universal law in its essence out of some purely personal consideration.

As the law of righteousness is a unit, disobedience is a unit. Sin, like goodness, is a single principle. No man can serve two masters. There are two generic sorts of fruit, and fruit is good or evil, according to the character of the tree from which it springs. In this sense, and in this sense alone, theologians correctly affirm "total" depravity. It is not that men are as bad as they can be. It is not that they are equally, as to degree, bad. But the principle which characterizes them in common is evil. Character, therefore, must be reconstructed from its foundations. The prodigal son must not only cease from his riotous living, become a useful citizen, interest himself in schools, etc.; he must return to his Father's house. And until he makes up his mind to do so he is not good. The soldier must come back to the ranks which he has deserted.

It is the Christian doctrine that all men are sinners. Here Christianity simply echoes the mournful confessions of the wisest and best heathen. Such is the inconsistency and imperfection even of those who have truly repented of sin that Christ taught his disciples to pray daily, "Forgive us our debts," "Deliver us from evil." This prayer we teach to every human being, even the youngest child, as

soon, at least, as the meaning of the words can be understood. As a rule, those who are most admired and justly revered for their excellence have the deepest sense of unworthiness, and this because their moral perceptions are the keenest. The call of the gospel to repentance is universal because sin is universal.

How explain the universality of sin? Sin is guilt. To subtract from it its guilt is to deny its reality and to convert it into a mere misfortune. It is to turn the moral history of mankind into mere natural history. Christianity repudiates pantheism and every other form of fatalism. Here we confront the mystery which the gospel, the divine proclamation of forgiveness and help, but partially solves. How can sin, an attribute of mankind, have become such, consistently with individual responsibility? Scripture points us back to the transgression of the progenitors of the race, as the *fons et origo malorum*. An apostle writes, "Death passed upon all men, for that all sinned," a statement linguistically parallel with another passage having respect to the relation of Christ [2 Cor. 5: 14]: "One died for all, therefore all died." Theology has striven for specific explanations. There is the Augustinian idea of the solidarity of the race and of a common act in Adam. There are other specific solutions of the problem which have had a wide currency in the church. Then there is the hypothesis of individual pre-existence, the theory of Origen; of timeless, responsible pre-existence, the theory of Julius Müller and of Coleridge. Then there is the theory of an inheritance of weakened conscience and increased propensities, a condition said not to involve blame but to constitute an all-prevailing, although inculpable, temptability. Now Christianity is not bound to furnish a scientific explanation of facts which, however, are alike recognized as palpably real by universal observation and asserted in the philosophy of heathen as well as Christian sages. The physician may be possessed of an effective remedy even if he does not undertake to furnish a complete explication of the malady.

What is the bearing of the scientific doctrine of evolution on the Christian doctrine of sin? According to this doctrine, animal species, inclusive of the human species, descend by a gradual process of variation from a few original forms, instead of being brought into being severally. This evolutionary doctrine favors the thesis that mankind are sprung from a single pair. The opinion that the spiritual nature of man is evolved from his bodily organism rests upon no scientific proof. It is impossible to trace back the origin of the idea of right—the feeling expressed by the word *ought*—in distinction from the bare idea of that which is expedient, to an unmoral source. It is interesting to observe how the most able expositors of the evolutionary doctrine more and more clearly recognize the absolute antagonism of the moral impulse, and of the exertion to which it prompts, to the competing forces of nature. Says Huxley in the Romanes Lecture, one of his

latest utterances: "The practice of what we call goodness or virtue involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence."

If one chooses to hold that the first sin by which man fell was in a voluntary failure to combat lower impulses and in his consent to give them control, there is nothing in natural science to contradict this opinion, and there is nothing to disprove the conclusion that a hereditary depravation, aggravating the inward strength of temptation in the descendants of the first transgressor, was the consequence. I say that it is impossible, from any ascertained truths of natural science alone, to subvert this theory of the fall of man and the spread of sin through the race of mankind. This is very different from saying that this is a valid and adequate unveiling of the mystery. For there is a mystery. There is more involved in the relation of the individual to the race than has yet been unfolded to human knowledge. The supposition of a sinless depravation, the fountain of sin in the individual, is not without difficulties which there is not space here to enumerate. How vivid and impressive is that passage in the Apologia of Newman in which he portrays the condition of mankind on the earth, in the past and present, in all its appalling features, forcing him to the conclusion that "the human race is implicated in some terrible aboriginal calamity," that "it is out of joint with the purposes of the Creator"! Should theological science here be driven to avow its ignorance, it would be no worse off than all other sciences, except pure mathematics, within their provinces. "We know in part." That our knowledge in fragments does not make it, as far as it goes, any the less knowledge. Should it appear that while the race has somehow made shipwreck it cannot be told exactly how, the fact is unaltered: I once heard in a church at Halle a striking discourse to the university from the distinguished philosopher Erdmann. In the course of it, referring to the mystery of sin—that one mystery which Coleridge says makes all things else clear—the preacher said that the gospel finds us, like the Israelites of old, struggling in the waters of the Red Sea, and the cry is, *Heraus! Heraus!* (Come out! Come out!) That we are involved in sin, that sin is somehow our own work, that it engenders guilt as well as bondage—these are the sane judgments of conscience. They are attested as facts by an amount of corroboration in its magnitude and variety inconceivable. Redemption, with its included incarnation, atonement, and mission and work of the Spirit, are correlated to these facts of

experience. It is a weighty remark of Liddon, which yet very many others have made to themselves, that there are three realities which are as indisputable as they are solemn. These are sin, sorrow and death. Amidst all the advances of knowledge, the thousand and one discoveries and inventions affecting human welfare, there remain these three realities, never to be hidden, like the pyramids casting their dark shadows before the eyes of the traveler through this brief life. It is these three realities which will ever impel men to betake themselves to the one Redeemer whose victory over them all was the salvation of the race. The revisers altered the rendering of Hos. 13: 9; yet as the passage stood in the Authorized Version it would not be a bad motto for the title-page of the Bible: "Thou hast destroyed thyself, but in me is thy help."

Such being the nature of sin, the message of the gospel does not stop with the demand to cast off this or that immoral practice. It assumes that the secret source of unbridled desires is the yearning of the soul without God to fill the void within. So the Christian message is a call back to God with a proclamation of forgiveness. Nothing can appease the hunger of the spirit save an object commensurate with its need. Nothing else can satisfy its unrest. With what fervor is this truth, as realized in a living experience, set forth in the Confessions of Augustine! To attempt to reduce Christianity, in its essence a religion, to a system of morals is to try to rob it of its life.

Uncle Jerry's Parable

BY STEPHEN WALKLEY

I first met Uncle Jerry at the seaside. He seemed to be every one's uncle, though I don't know that he had a blood relation in the world. He was a marked character. A prominent peculiarity was that though he made no show of religion, and though his language was old fashioned and often ungrammatical, he followed Paul's suggestion: "Let your speech be always with grace, seasoned with salt." After we became well acquainted I said to him one day, "Uncle Jerry, I wish I had your kind of religion."

"O, don't wish that," said he, "my religion is nothing to brag of, and even if 'twas I've noticed that if we get vaccinated with other folks' religion we are apt to get something else out of their constitutions that we don't want. I s'pose that from the Lord's p'int of view religion is a simple thing and all true religions pretty much alike, but as we look at it it's mighty complicated and every one's religion needs to be fitted to him. You have got to feel right or you won't act right, and if you don't act right you won't feel right very long. In order to help others you have got to help yourself, and in order to help yourself you have got to help others. And to help others in a right spirit and a right way is as hard as drivin' a calf. I've a good mind to tell you a story. You might call it a parable, only it's something that really happened."

"When I was a boy we used to raise a calf every spring, and from about the first of April to 'lection day we kept him in the home meadow. One day the calf got out and mother sent me out to drive

him in. The lot that he got into had just been sowed with oats and there wasn't a thing in it that he could eat."

"I let down the bars and then drove him up to the fence. He was pretty skittish, but he seemed anxious to get back into the meadow. He would run into every crook of the fence, and look over it, and under it, and through it. But when I got him to the bars he turned around and looked at me in a scared kind of way, and then galloped off into the middle of the lot."

"The next time I tried him it was the same way. I told him he was a 'darn fool,' but it did not seem to help him a mite, though I guess I said it kind of spiteful."

"I picked up a handful of stones, and determined that if he did not go through the bars the next time he would get something more than a piece of my mind. I did not mean to have him fool away any time tryin' to crawl through the fence, so I drove him right toward the bars. When he got within two or three rods of them he faced right about as if he was comin' towards me. I threw a stone at him and said, 'whay!' Then he made a dive and skipped by me quicker'n a cat. Just then mother came out with a pan of milk and said, 'Jerry, you come here!' I was achin' to throw one more stone at that calf, but when mother said a thing right up and down I knew there was no use in arguin' the p'int. She went to the bars and, rappin' on the pan, called in a voice too aggravatin'ly kind for that sort of a calf, 'calfy, calfy, calfy!' He looked at her a minute and then came runnin' toward her. When he got almost to her she stepped quietly into the meadow and set down the pan. By the time it reached the ground the calf's nose was in it. 'Jerry,' said mother, 'you may put up the bars and come into the house.'

"She did not generally stop to p'int a moral, and she didn't need to, for it p'inted itself. The worst of it that time was that it p'inted straight at me."

"Now when we see sinners (or saints either, for that matter) out of the fold there are several ways of lookin' at 'em and goin' at 'em. It's easy to give them the idea that we know they are out of the fold and we have gone out to drive 'em in. That makes 'em skittish. It's curious how they will act if we get 'em to the fence. If it's a board fence they'll peek through a knot-hole and say: 'That seems to be a narrow, cramped kind of a place; I guess I'll stay out here where there is more room.' If it's a rail fence they'll look over, kind of careless, and say: 'Well, that's a fair pasture, but there's no use in my goin' in till I'm hungry.' Or perhaps they'll say: 'I am tryin' to get in but I can't. The fence is too high to climb and too low to crawl under, and the theological rails are so close together that I can't creep through.' If you try to show 'em the bars they are apt to look at you instead, and then it's natural for 'em to say: 'Well, you've been in there and I've been out here, and I don't see that you are much fatter than I am.' If that makes you call 'em fools and want to throw stones at 'em it's about time for you to come away and let somebody else try."

"If we go because we feel real sorry for them because the poor critters are

trampin' around on plowed ground when they might be lyin' down in green pastures and nibblin' sweet, tender grass we may feel like tryin' mother's way. There's no use in rappin' on an empty pan, though. It don't sound like one with milk in it—more like a tinklin' cymbal, perhaps."

"I sometimes think that if we stood at the bars with our pans brimful of what some poet calls 'the milk of human kindness,' or what Saint Peter calls 'the spiritual milk that is without guile,' and called, with a voice brimful of tenderness, we should see sinners flockin' to Zion 'as clouds, or doves to their windows.'

"See how peaceful them clouds are flockin' together over Long Island. I think bass will bite well this afternoon; I guess I'll go down to the beach and get some fiddlers. I hope I ha'n't talked you tired. Good-morning!"

A London Preacher Here for a Month

Dr. John Clifford of the Westbourne Park Baptist Church in London, perhaps the leading minister of his denomination in Great Britain today, had a warm welcome at Tremont Temple last Sunday, large congregations being present both morning and evening. Unable when in this country a year ago to visit Boston, he comes now on an exchange with Dr. Lorimer for four weeks. To signalize this quite exceptional arrangement Dr. Horr, editor of the *Watchman*, was chosen to greet the English preacher in the name of New England Baptists who all have a certain proprietary interest in Tremont Temple, which may be called their "cathedral church." This Dr. Horr did just before the sermon in well-chosen and hearty words.

Into his discourses Dr. Clifford threw himself with an energy which the heated atmosphere was powerless to overcome. Practically independent of notes, he moved freely about the platform and gestured almost constantly. His morning theme, *Man at His Best*, was drawn from Paul's words in Ephesians "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all." It was a forceful plea for unity through the recognition of Christ as the ideal, toward which the life of the individual, the church and the state should move. "Christianity," said Dr. Clifford, "is the extinction of contempt for man." He found in this conception of humanity the reconciling principle between classes, and he paid a glowing tribute to America as the country in which during the next half-century a commingling and equalizing of all nationalities is to be witnessed such as has never before been seen in the world.

Dr. Clifford has been secured as the speaker at the meeting of the Evangelical Alliance next Monday. The meeting will be held in Bromfield Street Church at 10.30 A. M. He is specially fitted to give helpful information to the alliance as it begins its fall work. He is president of the English Free Church Federation whose work was so happily presented to the ministers of Boston by Rev. Dr. Berry at a meeting in Lorimer Hall last winter.

The world remains selfish enough, but it will never accept a selfish religion. And this wise world of ours understands Christ quite sufficiently to recognize his image in his true disciples. It still demands the one infallible proof. It scrutinizes us who profess and call ourselves Christians, and it says, "Except I see the print of the nails I will not believe."—*W. Robertson Nicoll.*

The Mayflower Compact

Cape Cod Harbor (Provincetown), Nov. 11, 1620

BY ISAAC OGDEN RANKIN

Puritan, Separatist, Pilgrim—by these three steps the gulf between the England of the Reformation and the New England that came to be leader of the liberties of the world was bridged.

It is hard to remember that the years of persecuting Mary and her Spanish husband were only five, so deeply is their bloody history written on the hearts of Englishmen. It is difficult to allow for the slow changes and transformations of Elizabeth's long reign, which found England more than half papal and left it nearly half Puritan. Nearly unbroken peace within her borders and foreign wars which always turned the current of popular sympathy against the papal cause, together with slow changes in the ranks of the clergy, where lovers of the older ways died and were steadily replaced by men who were sound, at least, in Elizabeth's chief article of faith—her own supremacy—put a new face on the religious life of England.

The crowd of exiles for the faith of Mary's time had come back from Protestant cities of Germany and Switzerland with new ideas of faith and order to become the natural leaders of a party which demanded more thoroughgoing reformation than England had yet known. Some of them were silenced by gifts of preferment; some were in bishops' chairs; some were teachers in the universities. The more radical soon found themselves under the ban of the queen, who was determined, come what would, that there should be religious quiet in her realm. With Tudor self-confidence and Tudor pride she took her ecclesiastical supremacy literally, set bounds for worship and church order and punished those who refused to conform with a heavy hand. Her uniformity of church life was threatened by Jesuit emissaries and by the Anabaptists and Separatists, and it is probable that she hanged and burned with equal indifference on either side.

Nevertheless, dissatisfaction with what Governor Bradford called the "popish trash" of ceremonies, "which have no ground in the word of God but are relics of the man of sin," grew steadily. The English Bible had only just become a common book, and held the place of reverence which the reformers had given it. There was a new spirit of sober earnestness in the air and an uplift of morals followed. On the one hand (in Bradford's words again), were the men who "made conscience of their ways," with the natural consequence that "presently they were both scoffed and scorned by the profane multitude." The great division of mankind on the line of moral earnestness declared itself with an attractive and repulsive power such as it has seldom shown in history. Not all the good was found on one side, nor all the evil on the other, but the contest in its essence was the Reformation contest between men who claimed a freeman's right of self-disposal under responsibility to God and men who in the deepest things were content to accept tradition and to rule or be ruled according to the devices of men.

This rebellion against unbiblical practices and traditions was Puritanism—an endeavor after righteousness, a protest against the elements of compromise which kept the Church of England still under the yoke of traditional and superstitious observances, an endeavor after doctrine which should be drawn from study of the Word of God and not from the corruptions of the centuries of darkness. With the order of church government it only began to concern itself as Cartwright and his school preached Presbyterianism as the proper substitute for Episcopacy while with the supremacy of the queen in church and state it did not pretend to meddle. The right and duty of the church as a whole to enforce conformity on every one was, as yet, nowhere called in question.

This imperfect logic which stopped short with doctrine and ceremony the Separatist carried on to church order, and the Pilgrim, under the stress of circumstances and the leading of God's providence, applied for the first time among modern English-speaking men to the formation of a state. Robert Browne was not a great man, but he had the courage of his logic and followed it to its legitimate conclusion of freedom for church organization under the sole restraint of the teaching of the Word of God. As the Puritan swept away the man-mediator to accept immediate access to the great High Priest, the Separatist swept away the man-governor in the church to accept the immediate sovereignty of Christ the Lord of every man and of every church associated freely for his service. Christ and his Book without intermediaries were to become the only test and rule of church organization and church life. The covenant of these early Separatist churches is as remarkable for its foreseeing elasticity as for its fidelity to the truth already grasped, and was substantially the same in all. This is its substance, as Governor Bradford recalls it, in the Scrooby church: "So many, therefore, as saw the evil of these things and whose hearts the Lord had touched with heavenly zeal for his truth, they shook off this yoke of anti-christian bondage, and, as the Lord's free people, joined themselves (by a covenant of the Lord) into a church estate, in the fellowship of the gospel to walk in all his ways, made known or to be made known unto them, according to their best endeavors, whatever it should cost them, the Lord assisting them." To this he adds, looking back along the way by which they had been led: "And that it cost them something this ensuing history will declare."

It is not strange that in those troubled and persecuting times experiment after experiment on this line of church freedom went astray. Congregationalism has the defects of its qualities. Its troubles come at once to the surface. Its divisions are not kept back and embittered by the rigid outward bond that holds men artificially together. In the days of Elizabeth and James it was under the strongest outward pressure of persecu-

tion and contempt. The leaven of an enforced uniformity lingered in its churches and made men wish to be tyrants in enforcing their own views of doctrine and discipline. On the one side, in Holland, the larger forces of the Anabaptists attracted their more fervent spirits; on the other, in England, the Puritans, who were to learn the lesson of church freedom in the school of the Separatists in America, opposed them, for their own credit and because of their own conviction, almost as bitterly as the bishops. Exile seemed the sole alternative of extinction, and even in exile their ranks were broken and their influence marred by discord and contention. Only one stream runs clear through the dangers and trials of the time—that of the pure life and cordial brotherhood of the Scrooby-Leyden-Plymouth church.

When the Separatist had withdrawn from the authority of a man-made church there remained but one sphere of action in which to apply the principle of government established by the free consent of the governed. In order to give the Pilgrim church that opportunity God kept them poor and crossed their plans of business wisdom. The king would not countenance them, but gave a subterranean hint that he might wink at their irregularities. Officious friends betrayed them. The agreement with the merchant adventurers, who shared the expense of the colony's outfit, was in dispute to the very moment of embarkation and was not then signed. The charter taken in the name of a second party, which had cost them painful correspondence and the utmost compromise with popular opinion which conscience would allow, was never used. Storms and shoals drove them back from Virginia to be the pioneers of New England, where their charter did not run and they were forced to do for themselves what king and commercial companies refused to do for them. The very elements of the ship's company whose presence was least welcome—the odds and ends of humanity who had joined the ship in England, by their threat that in the unchartered colony they would do their own will unrestrained—drove them to carry the logic of their freedom over into the civil sphere and do as a colony what they had already done as a church, founding the sovereignty of the new state upon a free mutual agreement.

They were no lawyers, though they blazed a way for American constitutional law. On the contrary, they were a quiet folk who "had only been used to a plain country life and the innocent trade of husbandry." Their experience of government had been that of the hunted and persecuted, and many of them were unjustly familiar with the inside of English jails. They had toiled hard in Holland and despaired of making themselves a home among people of an alien tongue and manners that seemed lax and careless to their Puritan restraint. There seems to have been no man among them, save Brewster, who had experience of civil authority, and Brewster was their elder

and not eligible for civil office. Therefore they went back to first principles, familiar to them in the organization of church life, and made a compact which any man could understand and in which every man might share, constituting an authority to which every one must bow if he would remain a member of the colony.

The compact appears upon the cover of this week's paper as Governor Bradford recorded it.

"I shall a little turn back," he writes, "and begin with a combination made by them before they came ashore, being the first foundation of their government in this place, occasioned partly by the discontented and mutinous speeches that some of the strangers amongst them had let fall from them in the ship—that when they came ashore they would use their own liberty; for none had power to command them, the patent they had being for Virginia, and not for New England, which belonged to another government, with which the Virginia Company had nothing to do. And partly that such an act by them done (this their condition considered) might be as firm as any patent and, in some respects, more sure."

This is his story, but as scene and background remember the bleak November landscape of the sandy cape, the noise of the surf outside the bay, the seamen impatient to be rid of their cargo that they might sail for home, the mutterings of discontent among the passengers of the worse sort, the wintry months already upon them with not even a landing place chosen for their disembarking, the narrow cabin of the ship which for nine stormy weeks had been their home, and see whether a serene faith did not accompany high purpose when these pilgrims spoke.

Signs of Progress in the Far East

BY REV. ARTHUR H. SMITH, TIENTSIN, CHINA

It is not much more than fifty years ago that China was "opened" in a small and inadequate way after the treaty of Nan-king. Since then there have been not less than six distinct crises in the relations of the empire to other lands, after the adjustment of any one of which there might have been some reason to look for a decided change of front. Especially was this the case when the British and French captured Peking in the autumn of 1860 and compelled the signature of the treaty of Tientsin. The long minority of the emperor who was then set upon the throne gave China an excuse for delay in settling the vital question of audience of the emperor with the foreign ministers, and this matter was hardly adjusted before the emperor died and another child was the titular ruler of the empire, the real authority being in the hands of the two Empresses Dowager, influenced to an extent by largely unknown forces elsewhere in the complicated governmental machine.

The assumption of the sole responsibility for the rule of China by Kuang Hsü produced no apparent modification of the situation. It has always been difficult and often impossible to tell who the real rulers of China are. The great number of boards and the invertebrate structure of the foreign office, or Tsung Li Yamen,

account in part for this state of things. But the real explanation is in all probability the simplest, that for two generations at least China has never been ruled on any other plan but that of tiding over existing emergencies as well as might be by playing off one set of forces against another. Whenever the Powers acted in harmony, as in the case of Turkey at the other end of the Asiatic continent, they got what they wanted; but then they almost never did act together, and the confidence that this would be the case was the strength of the Chinese policy as it was that of Turkey. It is almost inexplicable to an outsider that what the outcome of the crucial Chinese-Japanese War totally failed to accomplish should apparently have come about with spontaneity as a sequence of the strange seizure of the port of Kiao-chau by the Germans last November.

In the brief period since it almost seems as if the Chinese *zeitgeist* had arrived. There is no country in the world where diplomatic secrets are so public as in China, but there is perhaps no country where underlying facts are so inaccessible. A part of the uncertainty in regard to the action of the government has been the personal equation of the young emperor. A great deal is known in regard to his temper and his relations to the Empress Dowager, and the alleged facts have mostly been unfavorable. But whether during her lifetime, which may be a decade or two longer, the emperor would govern as well as reign was a problem. During the past six months there have been increasing indications that His Majesty is certainly not a mere figurehead.

Much interest has been excited by the fact that within the past six months he has become interested in the contents of Western books. It is said that he summoned a chief among the palace eunuchs and inquired of him whether these ought to be read by himself or not. Receiving a negative reply he waited a while, and then summoned other eunuchs with peremptory orders to go to Lampmarket Street—where the American Board mission is located—and buy at the bookstore copies of all the works in stock. The arrival of a party of eunuchs excited the suspicion of the shrewd keeper, who had already experience of this imperial customer, and the whole story was soon elicited. The impatience of the emperor at the necessary delay in ordering books from Shanghai, his charge against the head eunuch of conspiring to prevent the emperor from seeing these coveted works, his insistence upon at once receiving complete files of the *Review of the Times*, a missionary magazine published in Shanghai, have all been circumstantially narrated in hundreds of groups of native Christians for several months past, with the addition that his majesty has for some time been in the habit of retiring to a certain hall daily "to pray." These facts and rumors in connection with the remembered presentation of a handsome Bible by the Christian women of China a few years ago have greatly stimulated the faith of the church that the emperor is about to become a second Constantine.

Such a hope must have some basis of fact, but just how much most of us do

not in the least know. But what we are certain of is scarcely less remarkable and much more likely to produce immediate results. The emperor has just dismissed his former tutor, Weng Tung Ho, in deep disgrace, although for some years he has been the principal mandarin in the foreign office and apparently the most influential subject in the empire. There seems every probability that simultaneously with the recent death of Prince Kung the Empress Dowager has resumed the reins of power, and that Li Hung Chang is now the principal officer in the Tsung Li Yamen, taking the place vacated by his enemy, Weng. He has recently been decorated with the "double dragon," an order devised for foreigners and never before given a Chinese.

What the effect of this may be we shall by no means venture to predict. But it is certain that there is an intellectual ferment throughout the empire such as we have never seen before. The repeated humiliations of China, especially her visible mortgage to the Russian empire, have produced a profound impression. Whatever else he may think, it is certain that the emperor is greatly interested in Western learning and takes pains to manifest this fact. He has recently ordered that in future the civil examinations shall be modified so as to take cognizance of these branches of learning, a fact not perhaps exceeded in its importance to China by any merely political event of the century; not only on account of the direct results, which must at present be small, owing to the lapse of time necessary for the preparation of the new wine skins, but because of the shock which it gives, and will give, to the *literati* of the empire, who have always been its real rulers. These men are hidebound and conservative to the last extent, yet, tough as they are, they resemble the supple bamboo in its capacity to bend to strong influences from without. All over the empire they are asking for arithmetics, geographies, algebras, geometries and all sorts of Occidental literature.

Never was there such an opportunity to influence them as now, and good use is being made of it. The military examinations, it is now announced, are also to be reformed, discarding our ancient friends, the bows, arrows, stone weights, etc., and adopting modern rifles. This means an immense step forward, although it must be long before any practical result is attained.

Meantime the empire is anxious about the succession to the throne, for it is said that the emperor is universally believed to be incapable of leaving posterity. The empire is also anxious to know whether anything will be left of it when its friends have taken all they want. There is a development of interest in the anti-foot-binding reform—started by missionaries, but now promoted actively by all classes of foreigners—which a few years ago would have been incredible. Officials of the highest rank are writing tracts in the interests of the reform and it seems certain to make great strides in the immediate future.

To the Christian philanthropist the best part of all this change is the greatly increased facilities for the prosecution of missionary work. It is impossible to

keep pace with the demand for Christian literature. Every society seems able to report great advance in opportunities for work, in the readiness of the people to listen, and even, most unexpected of all, in the attitude of the mandarins. They have not changed, but they too are bamboos and bend to the wind. Private instructions have warned them that imperial affairs are critical and they must "take care." No one is quicker to take a hint than a Chinese official—that is, when the hint comes from the emperor. Let every reader of these lines pray for China and her emperor.

Eighteen Days in Lebanon

BY PROF. SAMUEL IVES CURTISS

The ordinary Bible student has no conception of the extent of Lebanon. If he does not fall into the error of considering it a single mountain from certain expressions used in the Old Testament [Deut. 3: 25; Judges 3: 3; 1 Kings 5: 14] he cannot have any adequate idea of the size of the region which goes by that name until he sees it. His first lesson in the real extent of the country will be when he takes his first ride in Beirut. As he ascends the highest point of that beautiful city and then rides or drives about, especially if he tries to count the villages as far as the eye can reach, more than fifty in number, he realizes that he has to do with a range of mountains, and is not surprised to hear of the governor of Lebanon as having authority over one of the most prosperous districts in Syria, and as maintaining an imposing court in a summer and a winter capitol. But he has a greater realization of the size of the country when he has traveled about in it several weeks. In connection with this new revelation is that regarding the great plain between Lebanon and Anti-Lebanon. Any one who has ridden from Jebel Sunnin to Zahleh and from Zahleh to Baalbec will have ever after some adequate notion of the length and breadth of that plain known as the Bukaa.

But the first lesson that I had to learn is that one in good health and strength, by a judicious choice of routes and of times and seasons, may travel in Egypt, Syria and Palestine nearly all the year round. He needs such advice as the friends at Beirut can give him and to observe caution about any great exertion in the heat of the day. Indeed, this is a country for riding rather than walking. Care not to get overheated, care in eating and drinking, in protecting one's self from the rays of the sun by wearing a helmet, carrying a sun umbrella even on horseback and the provision of a few simple remedies will enable one greatly to increase the time of travel. This was a surprise to me. I learned that friends who had lived in the country for years had been kept by the admonition of guide-books from visiting Jerusalem in midsummer, but they did so recently with entire success. Two of the instructors in college, after the conclusion of the term, July 13, visited Jerusalem, Hebron, Jericho and other points of interest, even including the Dead Sea. Spring is the time to see the country to the best advantage, but if one has an entire year or only the summer he can, with a proper exercise of common sense, travel in safety.

Undoubtedly the ordinary traveler should have recourse to the regular agents for travel, as Cook or Gaze, but one who has more time, who can start from Beirut, with some slight knowledge of colloquial Arabic, and under the advice of the friends connected with the Protestant Syrian College, can enjoy more freedom in choosing his mode of traveling. I am instituting a series of experiments, directed toward the end of seeing all that I ought to see with the limited means I have at command during the ten months I can com-

mand for touring. My first experiment was concluded yesterday. My greatest difficulty was in securing a suitable person from among the college students as dragoman and companion. The love of money is so ingrained in the average Syrian and the persuasion that every American is a rich man, together with the habit of bargaining, sorely tax the patience of the average American. But I secured a student, an excellent young man, for \$17.50; the college cook for \$4; I paid \$9.36 for a donkey to carry him and for the accompanying muleteer, who made himself generally useful; \$21.60 to a muleteer, who furnished two powerful mules and a donkey and who was very capable in putting up and taking down our tent as well as in the transportation of baggage; and \$9.36 for a horse to carry the dragoman. My own horse I purchased from one of the missionaries for \$50. The muleteers furnished the provision for their own animals and their own board, except supper for one of them. Our other expenses were for such provisions as we took with us from Beirut and as we purchased on the way. We were able to get good Dutch butter put up in cans; we took a supply of bacon and two or three quarters of good mutton, one of which kept for a week. We also had an abundance of goat's milk, plenty of potatoes, fresh eggs, fruit and other vegetables. Our two tents were kindly loaned us. The total expense to me for this encampment of five men, four beasts of burden and two horses for eighteen days was \$90, or \$5 a day.

As regards the trip itself each day furnished some new surprise and delight. My itinerary was furnished by Drs. Jessup and Post, and was confined to central and southern Lebanon. We left Zahleh July 19, and after making a detour to see a ruined temple at Niha, while our muleteers and cook went on to our destination, we made the journey to Baalbec. The ride over the plain was long and somewhat tedious, yet it was an inspiration to have this plain constantly in view and the Lebanon and Anti-Lebanon. Nor was our journey without pleasing incidents. We met a Syrian who had been in Sioux City, Io., and for quite a while had the company of a Syrian on an Arab horse, who showed us various exhibitions of wild riding.

The ruins of Baalbec are worthy of every appreciative word that travelers have written. They must make a profound impression on any one who has an eye to the grand, whether in art or in nature. Our day in Baalbec was only too short. Our muleteers did what they could to defeat our going to Lake Yemmunneh on account of its reputation for horse thieves, but I reminded them that I had come from America to see the country, and that my wishes must prevail. Our next ride took us from the foothills of Anti-Lebanon over into the mountains of Lebanon. There was a great charm in visiting a mountain lake, and the group which gathered around us under the shade of some trees was picturesque. Their costumes had not been changed by the advance of civilization, although they presented the curious anachronism of lighting cigarettes with steel and flint. In the evening men with muskets sat near our tent. We hired a watchman and put iron hobbles on my horse's feet, which when locked made him secure from any horse thief.

The next day, after passing over a narrow and very precipitous path, we caught the first glimpse of the famous cedars of Lebanon in a wonderful amphitheater. The mountains have been denuded of cedars until hardly any remain except these and groves at Hadeth and Baruk. But, although not covering more than half a mile of ground, we recognize in them at once worthy representatives of the cedars described in the Old Testament. Their situation is indescribable in its beauty. We were glad to remain in their shadow four days. Our next visit was to Ehden, which some of the Maronites have confounded with Paradise. Here again, after passing over

paths the roughest imaginable, we reached one of the loveliest valleys in Lebanon, far beyond our expectations. Everywhere, as during most of the days that followed, the sound of water was heard, either in a natural stream bed or in some channel for irrigating purposes.

Our next objective point took us back into the region of the cedars along the gorge of the Kadisha. I had already seen this from the mountain pass in coming to "The Cedars." Never have I seen such a combination of blue in any landscape as here. Viewed near at hand there was a gorge at least 1,000 feet deep penetrated with caverns, once the resort of anchorites, still the site of one or two monasteries overhanging some fearful precipice, as Kannobin. We encamped at Hasrun, situated on one side of this gorge. The next day, on our way to Ard Akluk, we had a series of magnificent views toward the Mediterranean and of the gorge behind us. At the same time our horses showed how sure of foot they could be in carrying us over stairs broken out of the solid rock; up they climbed, only to go down again into some deep abyss. At last we reached Ard Akluk, on lofty tableland, the home of about 200 Semi-Bedouin. Our tent faced Sunnin, on the east of us, most beautiful in its mantle of blue, and we were surrounded by mountains. We had an interesting visit with our Bedouin neighbors, whose goats, sheep and camels found pasture in our near vicinity.

But the most romantic place we visited was Afka, the seat of the worship of the Syrian Venus until her temple was destroyed by the order of Constantine. Here the mountain rises as a perpendicular wall of stone 1,000 feet, and a large stream gushes out of the mountain in two places, often also out of a cavern, and then goes leaping and roaring in two or three cascades until it reaches its rocky bed. With such surroundings and with the myth of Venus and Adonis in mind, by the very river that ran purpling with his blood to the sea, an encampment under a beautiful walnut tree among the rocks furnishes abundant food for the imagination. One may watch the moon and here and there a star trying to climb over the mountain walls.

A ride of six hours brought us to the Natural Bridge and another wonderful fountain flowing out of the mountain. Here we spent a second Sunday. Our hardest day was the following Monday, when we made the ascent of Sunnin and were beguiled by our muleteers into going back to Zahleh. Here we met our missionary friends, and our hearts were touched when we learned how overjoyed the children were to see their old pet Merjan, and that they had prayed that Professor Curtiss would take good care of him. This petition had been preceded by much petting and a careful examination to see that there were no sores on his back.

We next visited Baruk, its fountain and stream clear as crystal and its cedars, which are not to be compared for a moment with "The Cedars." From Baruk we rode to Der el Kamar (monastery of the moon). The scenery on the way thither is grand. We also had the delight of enjoying a good road and of being able to gallop our horses. There we found the kind welcome of Mrs. Dolittle of the Presbyterian Board and met Miss Shattuck again. The following day we dined with Messrs. William Jessup and Dolittle at Baklin at the British School, and in the evening had supper with Dr. Henry Jessup at his summer residence at Aleh, where the family were first gathered after the announcement of the engagement of Miss Mary Jessup to Professor Day.

Beirut, August.

The gospel is for all men, or our Lord was mistaken. It is our duty to give the gospel to all men, or our Lord was wrong.—Dr. Judson Smith.

THE HOME

September

The golden rod is yellow;
The corn is turning brown;
The trees in apple orchards
With fruit are bending down.

The gentian's bluest fringes
Are curling in the sun;
In dusty pods the milkweed
Its silken hidden silk has spun.

The sedges flaunt their harvest,
In every meadow nook;
And asters by the brookside
Make asters in the brook.

From dewy lanes at morning
The grapes' sweet odors rise;
At noon the roads all flutter
With yellow butterflies.

By all these lovely tokens
September days are here,
With summer's best of weather,
And autumn's best of cheer.

But none of all this beauty
Which floods the earth and air,
Is unto me the secret
Which makes September fair.

'Tis a thing which I remember;
To name it thrills me yet:
One day of one September
I never can forget.

—Helen Hunt Jackson.

Whether to continue our acquaintance with persons whom we have met at summer resorts and of whom we know nothing is sometimes a puzzling question. People who have seemed congenial during a short acquaintance under the unusual conditions of outdoor life and an absence of conventionalities may prove intolerable in town the next winter. Experiences of this kind have led some to resolve never to continue any summer acquaintance beyond the end of the season. But this is a foolish decision, as one thereby loses the chance of gaining a valued friend. Not long ago a lady was overheard to say: "Some of my best friends were first met at summer resorts, and I always feel thankful that I went to those particular places, as otherwise I should have missed a great deal of the happiness of my life." "How strange!" was the reply. "I've been going away for the summer for twenty years and have never kept up acquaintance with any one I've met. I've always thought it dangerous to have much to say to people whom I knew nothing about, as they might be persons whom I shouldn't care to recognize at home." The conversation showed two distinct types of women—the one willing to trust her own instincts in regard to acquaintances, the other repelling all advances for fear she might lose her social standing; and these two types are in evidence every season.

Feeding the People
"How can you elevate a man if he does not get enough to eat?" is the practical question of Sir Thomas Lipton, yachtsman and challenger for the American cup, tea merchant and philanthropist. Strong in the belief that any steps to improve the condition of the very poor must begin by feeding them properly, this English benefactor has endowed with \$500,000 the

Alexandra Trust for the support of cheap restaurants in the poorer quarters of London, and the Princess of Wales has become its president. Some features of the proposed restaurants are outlined in a selection which we print this week. Good food, well-cooked, at cheap rates will be supplied and it is hoped to make the plan educative as well as beneficent, self-supporting, not a charity. This new enterprise furnishes a fresh illustration of the claim, made by Mrs. Campbell this week in her article on Public Kitchens, that Europe is far ahead of America in providing food for the very poor. Where in this country can a man "for a small sum, beginning with twopence, enjoy an excellent, nourishing meal, selected by the most experienced purveyors and cooked in the most scientific and nutritious manner"? The Red Cross diet kitchens have, however, been appreciated by our army hospitals and we may hope that in time the work which is in this case limited and temporary will be undertaken on a broader basis for all needy citizens.

Public Kitchens for America

BY HELEN CAMPBELL

The practical philanthropist and the sociological student both alike glowed with hope as there came to us reports of French and German and Holland successes in establishing public kitchens. The French *Fourneau Economique*, the German *Volks Küche* have demonstrated and are continuing to do so, in always increasing measure, the possibility of providing for the poorest dwellers in the slums, as well as for workers on a mere subsistence wage, savory, well-prepared food at less cost than that which previously made the substance of their bills of fare. These European soup kitchens are thronged by people who realize that here is cooking better and cheaper than can be done at home. The surroundings are often as poor as the homes of their patrons. An American workman would scorn their appointments and decide at once that only starvation would take him to such a place, yet still they grow and their story is becoming a familiar one.

Beginning with the thought of simply having good cooked food on sale to be taken home, restaurants have been added and have been an important factor in their success, all of them returning a fair per cent. upon money invested. In Amsterdam, in order that rent might be secure, the friends of the movement called for a loan of 32,000 gulden, very nearly \$13,000, at three and a half per cent. The amount was at once taken up by those interested, a house bought and put in suitable order, and the immediate renting of the two upper floors brought in a sum sufficient to pay interest and repairs. Service costs only a quarter of the amount with us, and thus the ease of starting is in almost equal ratio.

This is one favorable phase of the work on that side of the sea. But there are other important conditions in which America has small share. European wage-earners on far smaller wage have a dietary that at some points could hardly be bettered. Our consular reports have provided us with some admirable statistics and general facts as to the food of the worker, which we are compelled to

use as testimony against ourselves. The French or German or Italian peasant or laborer, scanty as the meal may be, is better nourished than our own working class. These foreigners have an instinct for savor and combination and in salads especially use materials our farmers' wives would consider "not fit for the pigs." They have national dishes, and the public kitchen, recognizing this, provides them.

This is but one of many comparative differences summed up by two of the ablest workers in this field, Mrs. Ellen H. Richards and Mrs. Mary H. Abel: "The cooking of the staples is, as a rule, better done than with us; the better class cooking is not so well done, but the wage-earners have been forced to learn the most effective and economical ways. . . . It is found that the amount and quality of food which can be bought in America for from ten to twelve cents costs in Europe from eighteen to twenty-three, or nearly twice as much, but a study of the statistics so carefully compiled by the United States Bureau of Labor shows that our wage-earners do not avail themselves of this opportunity of saving food, but that they revel in the unwonted luxury, adding at once meat three times a day but cooking it in the familiar fashion.

For all nationalities meat three times a day is the summary of American freedom and prosperity, but the foreigner declines to accept American theories of cooking it. A volume would be needed for the facts concerning these methods. New England has distinctive dishes and so has the South, but aside from this we cannot be said to have national dishes corresponding, for instance, to the French *pot-au-feu*, the Spanish *olla podrida*, the Italian *macaroni* and *minestra*. The need for long, slow cooking and some portion of skill bars out many foods among the poor and even among the middle class. Soups are counted as slops. A recent experience in a Kansas college showed that most of the students had never had soup at home and regarded it as "pig wash," and even in the cities the feeling is much the same among working people. The cheap bakery provides tempting looking pies and cakes and these, with white bread and tea, make the fare of thousands of workers. Satisfied with this and with the chops and steaks of the cheap restaurant, our people are less and less aware of what good cooking means, less and less disposed to learn.

So it comes that the working girl's lunch, the inadequate food of school children, the workman's dinner pail—all these problems add themselves to that of the food supply in our tenement houses. Finding that the soup kitchen and its restaurant abroad are practically answering the need, the wonder grows why we have not a public kitchen in every ward of the great cities and in every large town throughout the country.

A portion of the difficulty has been already stated—the fact that, owning no national dishes in the sense of those abroad, it is difficult to satisfy the vitiated tastes of the average American worker. But a more serious one even is immediately encountered in the mixed nationalities for which we must cater. Irish and Canadian French have proved the most

troublesome because the most determined not to venture on any new dish, but we face also Germans, Italians, Russians, Poles, Hungarians—all countries furnishing their quota and each one with a firm belief that no other cuisine can match their own in desirability. The educated traveler, man or woman, comes to own a cosmopolitan palate and chooses the best that each nation has to offer. Not so with the immigrant. Long ago, in the almost forgotten days of the Irish famine, starving men and women turned in disgust from the American corn meal made into bread or pudding, nor are they even yet reconciled to its use.

It is evident, then, that the American public kitchen can have no hard and fast dietary. Its first business is to consult the tastes of the neighborhood and educate them wherever possible. To quote again from Mrs. Abel: "We have, then, three distinct kinds of work for public kitchens: the sale of foods, the gathering of facts regarding the food habits of a community, and the education that may effect a slow elevation of the common standard for healthful and nourishing food." This science of nutrition, far better understood abroad than at home, demands food laboratories. Their proper title should be Rumford Food Laboratories, since Germany owes to an American, Benjamin Thompson, made Count Rumford, the first step taken toward scientific public cookery. The essentials at all points are the same, and the kitchens already in successful operation in the United States are governed by these four requirements:

First, the superintendence of trained scientists, who shall be able to draw on the stored knowledge of laboratory investigators and to direct original research on new lines.

Second, the assistance of those who are practiced in the science of cookery as now understood, and who have the intelligence necessary for working out new problems.

Third, business experience to take the results gained thus and bring them to the use of the general public.

Fourth, the assistance of those who have faith in this means of doing a great good to the public, and who are willing to endow it or furnish sufficient money for its trial steps.

The Repertoire of a Modern Scheherezade

BY BERTHA E. BUSH

"Tell me 'tory," says our baby, as soon as her brown eyes are fairly opened in the morning. "Tell me more 'tory," is the last thing we hear at night before the heavy breathing and blissful stillness proclaim that she is really asleep. On sick days and long, sick nights, which, alas, have been many in her short life, "tories" are the only thing that can quiet her wakeful hours or soothe her into slumber. It becomes an item for serious consideration what stories shall be told to this delicate, sensitive, nervous little tyrant of three years, to whom they are as the breath of life.

Only the mildest excitement can be tolerated. There must be no hairbreadth escapes, no floods or fires or wild beasts for her vivid imagination to seize upon and turn into an ever-present terror. Yet there must be a plot, and a good one,

to suit this small *fin de siècle* critic. No long-drawn-out amplification of trivial incidents such as the beloved Jacob Abbott made the delight of our Scheherezade's childhood will do. The comment, "That isn't nice 'tory, tell anudder," is ever ready. The great sources of supply from which this modern Scheherezade brings forth stories to placate her small tyrant and avert domestic catastrophe are four—nursery tales, Bible stories, myths and animal stories.

The nursery tales are the birthright of every child since the days when our Aryan ancestors gathered about their camp-fires and beguiled the bookless nights with narrations so vivid that they have been passed down from generation to generation until the present day. But they are a sad birthright. Many of them would better not be given to our frail, timid little girl till she is old enough to study them as folklore and feel no heart wrench over the fate of the Babes in the Wood or Red Riding Hood. It is strange how full of wickedness and bloodshed are these stories which have been the property of childhood for generations, or, perhaps, it is not strange, but only shows to us how much better are the days in which we live than the old times.

The nursery tales can be told, with modifications, and are always delightfully received, but Scheherezade must be ever on the watch to leave out wicked ogres and cruel relations, to see that neither Red Riding Hood nor her grandmother are eaten up by the wolf, that Jack's perils after mounting his beanstalk are not too fearful, nor little Snow-white's fancies too deathlike. There are a few tales, such as the Sleeping Beauty and Cinderella, which are altogether delightful, but still Scheherezade would be hard pushed were there no other stories from which to draw.

The myths of Greece and Rome are a never-ending delight. It was Hawthorne who unlocked this door for the child world, but he has left the key for us all. His Wonder Book and Tanglewood Tales are already shaped for the narrator's hand, and are the best of literature as well as the most delightful of stories. But an inexhaustible supply may be gleaned from any mythology and shaped to fit the audience. There is much to leave out, but the portions that are not suitable for children are, after all, not the essential parts. Charming tales may be made from small incidents in the lives of gods and heroes. Few things have afforded our small tyrant more pleasure than the scrap about Perseus's flying slippers that soared aloft with the birds when he tried to put them on, or Baby Hercules choking the two great snakes with his chubby hands so that they ran away and never came back to hurt any one again.

The question of Bible stories is a vital one, and, because we wished them to seem more sacred than any others, we have not told them so often. Sunday is Bible story day. Of course, if we want the child to love them better than any others, they must be more interesting, and it is no easy task for a lazy person to tell a Bible story to our dear tyrant. There is so much that, for her, must be left out. The immortal Budge and Toddy may thrive on stories that are, like Go-

liath's head, "all bluggy," but for our little shrinking, timid three-year-old, who grieves at the least thought of pain to anything, a different kind of narration must be found. Baby Jesus in his warm, soft manger, with the star shining above, and baby Moses in his basket in the water have captivated her childish fancy and are dreamed over and over again. Any story of wicked people always grieves and puzzles her. She has had no experience of cruelty or evil, and the longer such knowledge is put off the better. Even the story of the crucifixion must wait till our baby is older. But the little sick children that Jesus healed, the bread he multiplied for the hungry, the love that radiated about him always—these become a part of her very life.

Dearest of all for every exigency of her baby days are the animal stories, made on the spur of the moment, about good baby bears and little naughty baby bears, who had to be punished by having mittens tied over their sharp little claws, young colts and frogs and snakes who get into trouble because they do not mind their mammas, caterpillars who could not see the little butterflies hovering over them until they changed into butterflies themselves, "Dus like I can't see my mamma in heaven."

Children understand animals. They can think as the creatures think and feel as they feel. A kitten or a puppy appeals to them from their own plane. A grown person seems to them to belong to another world. They do not understand him. A grown-up experience is beyond them. Perhaps it is this that makes the animal stories so effective. At any rate, they smooth away every trouble in our baby's life. Does she protest against having her face washed? Hear how kitty washes her face with her little red napkin. Does she object to shoes and stockings? They will go on with perfect tranquillity while Scheherezade tells of the little dog who trotted all over town to find stockings for her puppy and had to go to Paris for them. Has she fallen down stairs and clings, a quivering, terrified morsel, to Scheherezade's lap, hurt a good deal and scared a great deal more? Only the story of little bear will help to get her bruises dressed and restore her shattered nerves to equilibrium.

And thus she lives on stories. It is yet a question whether she will grow up to be an inveterate story-monger, or whether she will become sated and eschewing all such frivolities will devote herself to history, biography and philosophy. Already she begins to ask after every story, "Is it real?" It is certain that every idea she gets now will wield an influence over her, molding both her thoughts and actions. The modern Scheherezade counts herself fortunate in every charming story she can find to tell and feels sure that her work is for eternity.

If Dolls Were Real

If dolls were real what fun 't would be!
Then they could truly pour their tea
And pass their plates at every meal,
If dolls were real.

If dolls were real, what cunning things
They'd do! They'd dance, and bow, and kneel,
And kiss, and love, and speak, and feel,
And put on shoes and hats and rings!
It would be nicer, a great deal,
If dolls were real.

—Little Folks.

Caroline's Bicycle

BY FRANCES J. DELANO

Mrs. Kinsman, the Doctor's wife, was sitting near the window when Caroline Smith passed by on her way to school.

"Dear, dear! how thin and pale that poor child looks," she said to the Doctor. "I think it is a shame that she has to wear that magenta thibet dress all the time, and she such a sensitive little thing. I declare, Miss Camila Snow ought to be dealt with. I don't believe she has bought her niece a stitch of clothing since the child's mother died. She ought to be made to realize that respectable clothing makes a great difference to the health of a sensitive girl. I notice that Caroline goes back and forth to school alone. Do you suppose the girls object to walking with her because she looks like such a guy?"

"No, no," replied the Doctor. "The girls are not so foolish as all that. You forget, wife, they have their bicycles. As long as Caroline has to go on her feet she will have to walk alone."

"Well," sighed the Doctor's wife, "I think it's a pity that she can't have a wheel, as much money as Miss Snow has, and Caroline so frail and two miles to walk morning and night—cold dinner, too. She doesn't look able to walk a step, now really she doesn't."

Caroline did look unusually pale that morning, and she felt very tired. As she walked along she watched the girls sweeping by her on their wheels.

"O, dear!" she said to herself, "I never wanted a wheel so much in my life. I suppose it's because I'm so tired, and the wheels look so easy. Aunt Camila wouldn't let me ride one, not if I were to have one given me. She thinks they're made for boys. If I'd only been a boy," sighed poor Caroline, "seems as if all children ought to be boys if their mothers are going to die." Here a big sob rose in Caroline's throat. "Boys never have to wear magenta thibet, and they don't have to wash dishes and churn and sew, and they never feel tired."

"I guess I'll sit down here a minute and rest," she said, when she reached the schoolhouse steps. "I don't know whether it's late or early. I wonder where the girls went when they passed me on their wheels. I haven't heard the bell. O, my head is so dizzy!"

Poor little Caroline leaned her head on her hand and shut her eyes. In a moment or two, when the principal came, he found her there. About a half-hour afterward a boy rang the Doctor's doorbell.

"Miss Snow wants to know if you'll stop in there soon as you can," said the boy, breathlessly, "and see Caroline. She fainted on the schoolhouse steps and they don't know what's the matter. She's been carried home."

"Now, look here," said the Doctor's wife, reaching up to pat that good man on the shoulder, "you just put in a word for Caroline. I'm sure she needs something besides medicine. I wish you'd ask Miss Camila to let her come here for a couple of weeks and have a good time with our girls."

"You might say while you are about it," called the motherly little woman, as the Doctor stepped into his buggy, "that it's for the child's health to be dressed like other girls."

The Doctor smiled as he rode along. He was inclined to smile when he thought of his wife. He was thinking what a pity it was that Miss Snow wasn't something like her when he reached that individual's door.

"Good-morning, Miss Camila," he said. "Something the matter with Caroline?"

"Well, I don't know, Doctor. She does seem kind of puny. Thoroughwort most always sets her up. I gave her a good stiff dose of it, but it didn't work as well as common. I don't know but it's because she doesn't have enough work to do. Girls don't work nowadays as they used to when I was young. I had Caroline do a little churning this morning before school; didn't know but it might brace her up."

"Ah! I see," said the Doctor, grimly, sitting down by Caroline and putting his finger on her pulse. "Will you please get me some water, Miss Camila."

After Miss Snow had left the room the Doctor patted Caroline's little white hand very gently. "Poor child, you must have things a bit easier after this. We'll have to get you a bicycle; the walk to school is too long for such a frail little girl."

Caroline's thin cheeks flushed and a joyous light flashed in her eyes, but the color faded in a moment and the weary look returned. "Aunt Camila thinks it's tomboyish to ride a wheel; she didn't think it was right for me to roll a hoop once when I saved the money to buy one." Here Caroline turned her head wearily, as if the memory of that disappointment tired her.

An angry look flashed from the Doctor's eyes as he took the glasses from Miss Snow's hand. He gave his directions in a quick, sharp tone.

"I'll be in again towards night," he said when he reached the front door.

"Why, Doctor," exclaimed Miss Snow, "is there any need of it? Caroline isn't sick, is she?"

"I haven't time to go round visiting well folk," said the Doctor, sternly. "Your niece is in for a run of fever. You'll have to follow my directions pretty sharply or you'll lose her."

"O, Doctor, she's all the niece I've got!"

"Can't help that, ma'am. There's one thing certain: during the next three or four years that child must live out of doors. I know her constitution, ma'am. I attended her mother during her last illness. Caroline must not be allowed to do housework to any extent, and not a bit of sewing. She must have a bicycle, ma'am, and a bicycle suit," added the Doctor, remembering his wife's advice. "She must ride every day and stay out of doors all she can."

"I think," said the good man, glancing over his spectacles at Miss Snow's astonished face, "that a black skirt and a shirt-waist, such as the other girls wear, will be all she'll need for a suit. I'll ask my wife to come up and talk that matter over with you. I'll see about the wheel myself if you so desire. She must have a very easy riding wheel. We can't be too careful of the child. As soon as it's safe to move her I'll take her over to my house for a visit—with your consent," added the Doctor, hastily. "She needs a change. A change is good for us all. Good-morning, Miss Camila, good-morning."

"Well, I'm beat," said Miss Snow, after she had closed the front door. "A bicycle—a bicycle suit—a visit to the Doctor—cracked ice—oranges—oysters! Here, child," she called to a little girl sitting on a stone outside the back gate, "you just run round to the iceman's for me and tell him I want fifty pounds of ice, that's a nice girl, and I'll give you that magenta thibet dress that Caroline has been wearing. It's real good, not a brack in it."

"O, Miss Camila!" cried the child, in an awe-struck voice, "is Caroline going to die?"

"Dear, no! I hope not," replied Miss Snow, "but the Doctor has ordered bicycle suits after this. Doctors have got so now they tell you what to wear and what to think, as well as what to eat and what to drink—well! why don't you run along, child, if you're going. I'm in a hurry for the ice."

Ways and Works of Women

Mrs. Campbell in her article this week says we have no national dishes like European nations. What about baked beans and corn bread and codfish balls?

One of our exchanges says a husband paid his wife the finest of compliments when he said: "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table."

The English idea of establishing "Cyclists' Rests," pleasant wayside lodgings kept by women for wheelwomen, ought to find favor on this side of the water. Country hotels are often far from agreeable or comfortable places for ladies traveling alone. Here is an opportunity for enterprising housekeepers.

The educational department of the Denver Woman's Club will strengthen and enlarge its child study class this year. It is to be under the auspices of Colorado College, with President Slocum and other members of the faculty as instructors. Members will receive certificates on the completion of this "extension course for mothers and teachers." The club will also push the mothers' meetings which are held at various schools.

For the first time in the history of the American army a woman has been appointed a member of the medical staff. On Aug. 29 Dr. Anita Newcomb McGee of Washington was regularly sworn in as an acting assistant surgeon. This is not, however, the beginning of Dr. McGee's service to the War Department. Throughout the war she has been responsible for the selection of the women nurses, most of the 700 or more now in the field having been sent out under her supervision.

According to statistics in the *Pall Mall Magazine*, women have a far better record than men as regards conviction for crime. Taking all indictable crimes in the United States, the percentage of women is nine as compared with a male percentage of ninety-one; in England, eighteen as against eighty-two.

Lest these facts should make women too complacent concerning the virtue of their sex, we may call attention to the statement of Henry Lambert in the *Boston Transcript* that when women share largely in the common labors and activities of life they are subjected to greater temptations and the tendency to crime increases. In Greece, where women lead very secluded lives, in one year out of a total of 5,100 persons imprisoned only one per cent. were women; while in Scotland, where there is much greater freedom of action, women form about thirty-seven per cent. of the criminal class. This is a dark side to the entrance of women into all industries and professions, but the sooner we realize that women are open to the same temptations as men the better it will be.

Closet and Altar

I will cry unto God most high; unto God, that performeth all things for me.

God often lets his people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that he may himself become our rod and our staff. The embarrassments of his people are only the festive scaffoldings on which his might, his faithfulness and his mercy celebrate their triumphs.—*Krummacher.*

Through love to light! O, wonderful the way That leads from darkness to the perfect day!

From darkness and from sorrow of the night To morning that comes singing o'er the sea. Through love to light! Through light, O God, to thee,

Who art the Love of love, the eternal Light of light.

—*Richard Watson Gilder.*

Christ Jesus presents thee with thy crosses, and they are no mean gifts.—*Spurgeon.*

O Lord, I yield unto thy will and cheerfully embrace what sorrow thou wilt have me suffer. Only thus much let me crave of thee . . . that thou wilt suffer some beam of thy majesty so to shine into my mind that it may still depend confidently on thee.—*Philip Sidney.*

Sweet patience, come!

Not from a low and earthly source,
Waiting, till things shall have their course;
Not as accepting present pain
In hope of some hereafter gain;
Not in a dull and sullen calm,
But as a breath of heavenly balm,
Bidding my weary heart submit
To bear whatever God sees fit—

Sweet patience, come!

—*Hymns of the Church Militant.*

Christ chiefly manifests himself in times of affliction, because then the soul unites itself most closely by faith to Christ.—*Richard Sibbs.*

O God of all the living, we thank thee for the happy memory of those whom thou hast called out of this transitory life into the eternal joy of thy presence. Thine they were upon the earth, as we are thine; and thine are they and we in differing experience still. Though our eyes cannot see them and our ears are deaf to their remembered voices, we bless thee that they are never absent from thy loving care. We thank thee for their lives of earthly service, for the happy days we spent in their companionship, the example of their faith and patience, the teaching of their words and deeds, and for their share in heaven's new opportunities of service. We confess to thee our neglects and transgressions, our coldness and misapprehension while they lived upon the earth, which we may no more confess to them. Our hearts have rest, knowing that thy love changes not and that they see thy face with unobstructed vision. Help us so to live that they may welcome us with joy when thou shalt call us to thyself at last. Help us to overcome earth's temptations in the strength of him who overcame. And to thee, O Christ, our risen and ascended Lord, be praise forevermore. Amen.

Sir Thomas Lipton's Restaurants

We have referred editorially to the Alexandra Trust, which has for its purpose the establishment of cheap public restaurants for the poor working men and women of London. A correspondent of the *London Chronicle* thus describes the main features of the enterprise:

I have been shown the ground plan of one of the new restaurants. Outside it will be a very plain brick building, and no money will be wasted on ornamentation. It will be built round a courtyard in which a fountain will play, and which will be dotted over with trees and flowering shrubs. In a gallery in this courtyard will be accommodation for a band, and Sir Thomas hopes the patrons of the trust may have good music with their meat. The customers will enter—the men on one side and the women on the other—and will purchase their tickets of the cashier; no money will be taken at the counters. From thence they will proceed to the dining halls. There they will find a big circular counter, at which the food will be served. Having secured their portions, they will find seats and tables all round the hall at which they can eat. Should they wish to buy food to be taken away they will enter at another gate and go to another counter. Here they will find specially designed and constructed vessels, which will carry soup, vegetables and meat in such a way as to keep them hot for some time, and the use of these vessels can be had by depositing their net cost at the counter.

But this does not by any means exhaust the capabilities of the place. The lavatory accommodation will be of the most complete character. The lavatories will be lined with white encaustic tiles; there will be accommodation for washing. Upstairs there will be reading-rooms supplied with all the papers and with writing accommodation, so that a man can look over the papers, and if he wants to answer an advertisement in order to get employment he can purchase a sheet of paper and an envelope for a halfpenny, and write his letter then and there. And there will be lockers in which men can leave their tools, if they are out looking for jobs.

Another feature of these restaurants will be a special department in which food will be specially prepared for the sick. Here, again, the very poor are now at a great disadvantage. None of them have any appliances for making beef tea, for instance, even if they had the money to buy the beef. And you cannot buy a bottle of beef extract anywhere for less than sixpence. But the Alexandra Trust will sell you for a penny or twopence some well-made beef tea, or any preparation which the sick may take a fancy to.

Tangles

68. A SPANISH ACROSTIC

In armor clad, behold this ***** knight,
Who, filled with noble rage, fares forth to fight.
** through the world he boldly spurs his steed,
Bound to avenge each mean, ignoble deed.
Now, **** his path he spied an unknown foe,
Whose wide-stretched arms wave wildly to and fro!
His lance is ***** poised and placed in rest,
Light is his rein—his steed must do his best.
His trusty squire, **** a donkey's back,
Trembles with fright, for courage he doth lack.
"Stay, coward, stand your ground! * bid you stay!
Base miscreant, seek not thus to flee away!"
Like great ***** cardinal bold and proud,
The giant, arrogant, said not a word.
So, covered with his shield, ** rushed the knight
With utmost speed—alas, the luckless wight!
Not this Briareus, with his ***** arms;
Only a windmill causes these alarms!
Catching the lance, the sail soon whirled in air
Both horse and man—then *****ward fell the pair!
Stoutly this knight (whose name these primals spell)
Maintains he of a giant's deed doth tell.
A lesson learn—from boastful acts refrain,
Lest people say, "A windmill's in his brain!"
JENNIE SHUTE.

69. GEOGRAPHICAL

Twenty-four abbreviated names (five phonetic) of North American countries, provinces and States occur in the following little story:

On examination day I felt so ill that I suggested that they should send for the medicine man, R. I. Dalton, M. D. But no one would listen. After a while, I said, "O, pa, may I stop home and mow the lawn today?" His only answer was to pack me off to school. There I accidentally smashed my ink-bottle with a mass of ore that my chum had passed to me. Miss Min. Docet, our teacher, sent me out to wash my hands and supplied me with more ink. I told her that the neb of my pen was broken. "La, me, Johnnie!" she exclaimed, "how careless you are." But she handed me another neb. Each of us was given ten questions to answer. I began to read and to carefully con what I might answer, but in vain. So I wrote, "I do not ken the answers to these questions, but I can answer if the questions are different." And to prove this I added a postscript:

"N. B. How do we know that shoes existed before the year 3000 B. C.? Answer: Because Noah saw a pair of soles and 'eels enter the ark." F. L. S.

70. TRANSPOSITION

Sue lives to read of heroes bold
On Caledonia's ONE of old;
But I'm no hero, she has told
Me when I tried
To tell my unpretending story
That TWO no faintest gleam of glory,
No flashing THREE, no warriors gory.
"Ah, Sue," I sighed,

"What is a hero?" Then she spoke:
"His spirit TWO no servile yoke;
He FOUR his bosom to the stroke
With dauntless pride,
While FIVE souls seek their comfort merely;
That is my hero, cherished dearly."
Said I: "I think that's very nearly
A suicide."
M. C. S.

71. A NAVAL PROBLEM

If a ship 392 feet long, that passes a given point in one minute, should meet another ship of the same length and sailing at the same rate of speed in a parallel but opposite course, how long would it take these two vessels to pass each other. We predict that not all of our young readers can tell. F. L. S.

72. RIDDLES

Four fine old gentlemen are we;
Our names in Webster you may see;
We bear the same old Christian name,
And all are not unknown to fame.

I.

I live on an island rich and great;
My name is new compared with my birth;
I'm an object of jealousy, sometimes hate,
For I own, it is said, one-sixth of the earth.

II.

And I am the chap that lives in the sea;
The dress that I wear is the color of gold;
A grotesque form was given to me,
And so I am seldom bought or sold.

III.

American I, and a useful one;
The Southern folks are fond of me;
I caught my hue from the golden sun,
For O! I am yellow as I can be.

IV.

My home was a garden for many a day,
Till a beautiful colored suit I wore;
When all my compeers pass away,
Like a friend in need I am prized the more.
E. E. C.

ANSWERS

63. Villanelle.
64. 1. Goose. 2. Tack. 3. Frost.
65. Patriotism; Heroism; Intrepidity; Liberty; Industry; Perseverance (Patience); Pride; Inquisition; Navy; Escorial; Isabella; Success; Life; Autonomy; Nation; Duty; Shot (Shell). Initials—Philippine Islands.
66. *The Congregationalist.*
67. Emerge, merge.

The Conversation Corner

MY DEAR CORNERERS: I was disappointed at the last moment in not receiving the vacation picture I expected to show you. But fortunately "The General," in the Business Office, is always on exhibition to his friends, and has kindly loaned me a full set of himself, properly labeled. By the time you read this he will doubtless be instated in the new Congregational House on Beacon Street. With a single exception, I think he is about the handsomest, most patriotic and intelligent cat I have ever seen.

Although the cat usually follows birds, we will reverse the order and let the birds come after the cat:

VINELAND, N. J.

Dear Mr. Martin: I wonder if the children would like to hear about our wrens. For three years a pair has built their nests under our veranda. The second year they raised five little fluffy gray birdies, who stayed around the place some weeks with Pa and Ma Wren. The third year three little wrens went forth to seek their fortunes. The first brood was hatched in a quart octagon box, which had a knothole in the bottom. Mr. Wren thought it was just what he had been

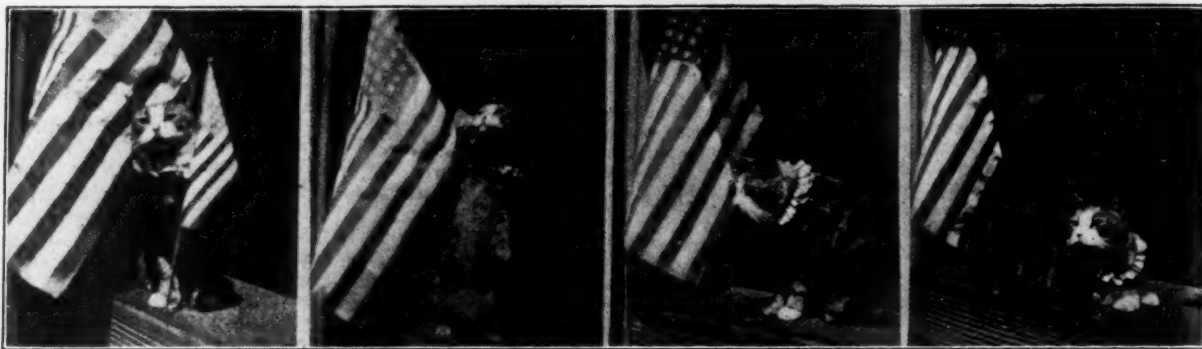
'95 on its shell. About a month ago Adah and I were after flowers and we found a turtle. On examining it we found it to be our old friend which papa had marked twice before. We took it to the house, papa carved '98 on it, and we set it free again. So we know it is over twenty-eight years old. Did you ever hear of one older? FLORENCE D.

Yes, I think I have heard of inscriptions on turtles, indicating even greater age, but I cannot recall the facts. If any of our honorary members in the country have ever found one of these curious animals with old dates marked on the box which he carries around on his back, I wish they would tell us. I see in a book of natural history that "some specimens have been known to live over a hundred years," but I do not believe the same person registered their ages every time. I advise you and Adah to keep track of this 1870 turtle; if he should live to be a centenarian, you would be only eighty years old, or so, and very many of you Corner children will be as old as that sometime—although it does seem strange to think of any of you as dating your Corner letters in 1970! It would be in-

house in his garden, only a few feet from my own premises. Some time ago he dug the cellar—eighteen feet long, ten feet wide and eight feet deep. He was then called away by other work and did nothing more about the greenhouse for two or three weeks. Upon commencing again to lay the walls he found forty or fifty toads in the cellar, and the question was at once raised how they could be gotten out. He resorted to this expedient. With some loose boards he constructed an inclined plane, leading from the cellar to the surface of the ground above. In a little while the toads noticed it and began, one by one, to move up the inclined plane. Coming to a notch in one of the boards the leader halted a little, then jumped, but fell back into the cellar. The next toad came up and halted, as the other had done; then he made a desperate leap and succeeded in crossing the chasm and easily ascended the rest of the way to the ground. Then another and another followed, and it was not long before every one of the whole company of toads in the cellar—including the one which had fallen—were safely out, much to the gratification of the owner, and probably none the less to that of the toads.

J. A.

The change of Sabbath was a gradual one. As the early disciples became less and less Jews and more and more Christians, they ceased to keep the seventh



ATTENTION!

SALUTE!

AN ENEMY?

OFF GUARD.

looking for, and nearly filled it with spruce twigs, feathers, hair and all sorts of things. He worked an hour a day with great zeal, and, I suppose, went courting the rest of the time, for he presently brought Mrs. Wren to see what a nice home he had ready for her. She had a most spiteful temper, and all his carolling did not seem to change the airs she put on in her inspection. She went in and out, over and under, and flew at him every time he came near.

Each year they repeat the same program, and we hope soon to see Mrs. Wren, for Mr. Wren has already come and cleaned house—in a half-way style. [This was written in May.—Mr. M.] Their last summer's nest was made in a small oblong box, which was a tight fit for the three nestlings before they flew out. But that box has been taken down, and we are waiting to see whether the new box which we have put up will suit her fancy.

This may be too long for the D. F.—we call him *Dear Fellow*, since he has grown more amiable—but I have meant to tell the children about these pets for some time. M. F.

If there is anything specially interesting about Mr. and Mrs. W. or the little W.'s, this year, I hope Miss F. will report to us. From cats to birds—now from birds to turtles:

DANIELSON, CT.

Dear Mr. Martin: . . . I thought the Cornerers would like to hear about a turtle. In 1870 papa found one. That was sixteen years before I was born. Now do you know how old I am? [Yes.—Mr. M.] He carved his initials and '70 on the under shell of the turtle and let it go. In 1895 we found the same turtle papa had marked in '70, and he carved

interesting to know whether these turtles are always found in nearly the same place; that is, do they spend all their long lives on the same farm, or in the same town?

ATHOL, MASS.

Dear Mr. Martin: I do not think I have ever asked you a ?, but I want to now. Can you tell me when the keeping of the Sabbath was changed from Saturday to Sunday? If I had a camera I would send you a picture of something I saw this morning. First came a boy about five years old leading a little girl of two by one hand and dragging a rag doll by the other; next came another boy drawing a little express wagon full of doll clothes, and last of all a big black dog. It was a very sober little procession, but a very comical one. I wish you would tell me a good book about toads. We have several lively specimens in our flower beds, and I would like to know about them. RUTH C.

There it is again—from cats to birds, from birds to turtles, from turtles to toads! I do not now know of any book devoted to toads; if I learn of any, I will write you. But Julia McNair Wright's *Sea-side and Way-side* (No. 4) has an interesting chapter on "The Frog's Cousin." He is an intelligent little animal, as you will see by this letter, which I received almost the same day as Ruth's.

NORWICH, CT.

Dear Mr. Martin: Some of the Cornerers may be interested in the following true story about toads. My neighbor is building a green-

house in his garden, only a few feet from my own premises. Some time ago he dug the cellar—eighteen feet long, ten feet wide and eight feet deep. He was then called away by other work and did nothing more about the greenhouse for two or three weeks. Upon commencing again to lay the walls he found forty or fifty toads in the cellar, and the question was at once raised how they could be gotten out. He resorted to this expedient. With some loose boards he constructed an inclined plane, leading from the cellar to the surface of the ground above. In a little while the toads noticed it and began, one by one, to move up the inclined plane. Coming to a notch in one of the boards the leader halted a little, then jumped, but fell back into the cellar. The next toad came up and halted, as the other had done; then he made a desperate leap and succeeded in crossing the chasm and easily ascended the rest of the way to the ground. Then another and another followed, and it was not long before every one of the whole company of toads in the cellar—including the one which had fallen—were safely out, much to the gratification of the owner, and probably none the less to that of the toads.

Now comes the best step in evolution—cats to birds, birds to turtles, turtles to toads, toads to a live boy and girl, and they are worth more than all the other animals on the earth put together!

PROVIDENCE, R. I.

Dear Mr. Martin: I thank you very much for that letter you sent me and the certificate. I like poetry very much, have learned "Barbarie Frietchie," "Sheridan's Ride," "Bingen on the Rhine," and now I want so much to find a piece written at the time of the Civil War, beginning:

It was just before the last fierce charge,
When two soldiers drew the rein
For a parting word and touch of hand,
They might never meet again.

HARRY B.

No, I do not recall that, Harry, but some of the old veterans may, and send it to the Corner. Are you the boy I met on the shore in Rhode Island, a year or two ago, or his brother? [No room for the "live girl" this week!—D. F.]

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR SEPT. 18

2 Kings 17: 1-23

Captivity of the Ten Tribes

BY REV. A. E. DUNNING, D. D.

More than two centuries are included in the history of this quarter's lessons. At last the nation of Israel died from chronic disease, the same which is now causing hourly tragedies in individual lives and is making havoc with kingdoms. Why did Israel fall from great prosperity till her people were conquered by Assyrian armies and led away into miserable captivity? In answer to this question our lesson mentions four causes:

1. Indifference to the law of God. "The children of Israel had sinned against the Lord their God . . . and walked in the statutes of the nations whom the Lord cast out from before the children of Israel" (vs. 7, 8). The people forgot the deeds their fathers had done through the power of the Lord. They lost interest in the inheritance their fathers had left to them as a people chosen by God. They lost the clear vision of the purpose for which the nation had been created. Thus they lost the motive which made them superior to the nations which came against them. The life of Israel had ended, and it was time for its carcass to be removed. They "walked in all the sins of Jeroboam . . . until the Lord removed Israel out of his sight, as he spake by the hand of all his servants the prophets."

There are histories of individuals and of nations which might have been written in almost the same words as these. Though not recorded in the Bible, they are not less true. To lose the sense of serving one's fellowmen by doing the will of God is to die morally and spiritually. Unless new life can be awakened in the carcass the only decent thing left to be done is to remove it. But no one can fail to be a hero who is controlled by the conviction that he is chosen by God to exalt his fellowmen into fellowship with him. No nation with such a conviction can die. Men of narrow views under its power gain knowledge and breadth of vision. With that conviction the Pilgrims founded New England in spite of the greatest obstacles. To what grandeur beyond their thought their purpose has grown! If our nation extends its influence and its territory because controlled by that conviction it will be irresistible. But the ten tribes broke away from the temple and the holy city because they had already begun to find the end of their ambition in themselves rather than in the will of God. Then they drifted till they stranded against their own conceit and pride, and sank into oblivion in Assyria. On such a rock multitudes are wrecked in the voyage of life.

2. Idolatry. Men must have something to worship. When the Israelites ceased to worship Jehovah they made for themselves gods and attributed to these graven images the qualities which they had thought Jehovah possessed. The burning bush, the plagues which smote Egypt and loosened its grasp of its slaves, the path through the Red Sea, the pillar of cloud and of fire, the tabernacle built from the pattern revealed in the mount, had shown to them whom they ought to serve and to worship. But when they lost their vision of Jehovah their aim sank to the level of that of the nations which God had driven out before them. Like the shorn Samson they knew not that their strength had left them till their enemies came upon them. They spent more money than ever on their sanctuaries and more time in their worship.

So do many whose hearts are with the world increase their observance of religious ceremonies as their inward separation from God grows more decided, deceiving themselves into the belief that the world is conforming to God instead of their being conformed to the world. In the nation's decline its people "set them up pillars and Asherim upon every

high hill and under every green tree"; in this very profusion of religious service they "wrought wicked things to provoke the Lord to anger."

3. Dishonorable ambition. The nation prospered for a time after its religion had become perverted. It imitated other nations and grew proud of its likeness to them. The people "followed vanity and became vain, and went after the nations that were round about them." Their territory extended and their commerce with other nations increased. From the Orontes on the north to the valley which divided Moab from Edom on the south they set up their banners. But with all their external renown they had within themselves the sure precursors of ruin.

When high motives to serve God cease to be felt, patriotism cannot long survive. There is no heart in a nation which does not serve God. Bismarck once said, "A people that gives up its God is like a government that gives up its territory. It is a lost people. There is only one folly greater than that of the fool who said in his heart, 'There is no God,' and that is the folly of the nation which says with its heart that it doesn't know whether there is a God or not." The God of Israel is the only sure defense for America. Our President's summons to the people to give thanks to God for our victories was the testimony of the head of our nation that we are utterly dependent on God for our integrity as a people. To abandon his law and his worship, to reject his prophets and his testimonies, would be to strip our fortresses of their weapons and to throw away their ammunition. It would be to leave ourselves naked to enemies sure to rise up against us.

4. Moral corruption. When men make gods they always end by using the basest materials in themselves for this purpose. When they renounce their belief in the true God they become credulous enough to believe anything. The Israelites, who once had dedicated their offspring to the service of Jehovah, came to be ready, when they had made to themselves idols, to torture their children to please these gods of their own creation. They trusted to sorcery and relied on fortune-telling, and ran riot in immoral and cruel practices which find support and illustration now in delusions called religious, whose tendency is with high-sounding and mystical utterances to drag men down into gross animalism. The pictures drawn by the prophets of that time, Amos, Hosea, Micah, show the condition of a nation which was vain of its false religion. "There is no truth nor mercy nor knowledge of God." "By swearing and lying and stealing and committing adultery they break out." "Whoredom and wine and new wine take away the understanding."

Yet never had the people more pleading invitations to return to the Lord. "I will be as the dew unto Israel: he shall blossom as the lily and cast forth his roots as Lebanon." "O Israel, return unto the Lord thy God." If they had had ears for the prophets, how different might have been their history! A later and still more authoritative preacher than any of the prophets is saying to us, "He that hath ears to hear, let him hear."

The Church Prayer Meeting

Topic, Sept. 11-17. The Lessons Gained from Our Days of Rest. Ps. 104; Acts 15: 36-41.

Quickening of personal knowledge of God's work as it goes on in other communities. Providential opportunities we have had of service.

[See prayer meeting editorial.]

Lieut. Peary

the Arctic explorer
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LITERATURE

BOOK REVIEWS

LABOR CO-OPERATION

To the declaration, still made now and then, that co-operation among working people never will succeed, it no longer is necessary to reply by argument. It is abundantly possible to point to facts. Co-operation already has succeeded and continues to succeed in Great Britain. In fact it has won a degree and a quality of success each of which is fairly marvelous, and the history of its success is of the most intense interest. Probably very few, outside of those immediately concerned, have any adequate idea of the extent to which the co-operative principle has won its footing, or of the possibility that early in the next century it will dominate manufacturing.

The volume before us, entitled as above, tells the history of this co-operation and is from the pen of Mr. Henry D. Lloyd, whose earlier work, *Wealth vs. Commonwealth*, made such a stir several years ago. This is written with equal lucidity and vigor, and is based upon extensive personal researches. Its distinctive purpose is to describe the co-operation of workmen who are owners of the establishments in which they work, and not merely profit-sharers. More or less is included in reference to other forms of co-operation, but Mr. Lloyd's intent is to explain the history and the present situation in reference to co-partnership.

Progress has been made so quietly that probably very few people comprehend how far it has advanced. But when it comes to be appreciated that farming, baking, leather manufacturing, boot and shoe making, building, decorating, furnishing, cabinetmaking, planomaking, printing, bookbinding, tailoring, brickmaking, pottery and metal work of all sorts, and many other branches of manufacturing are being carried on with ease and profit upon the plan which involves ownership as well as co-operation in actual labor on the part of the employees, it is apparent that co-partnership not only has come into the world of labor to stay, but is a blessing. It has passed beyond the stage of experiment. Already there are more than 150 such establishments in England, and among them are some which are above a generation old. Their aggregate capital is over \$5,000,000. They turn out an annual product of \$10,000,000 with an annual profit of \$500,000. They hold their own easily, as the rule, beside their capitalistic competitors.

Mr. Lloyd tells the story in these pages with considerable fullness and goes enough into detail to make everything clear. It is an economical revolution in progress which he describes, and one of which the good results will be as enduring as they are peaceful in their advance. Throughout his book he makes prominent the truth that the moral work which it is doing is as important as the commercial. It is uplifting the working classes, giving them an impulse to become more intelligent, to take better care of themselves, to use their leisure profitably and to rise in the world financially at the same time.

We cannot take space for the details which we should be glad to give of what has been done in particular lines or places: e. g., in the creameries in Ireland, by the Equity shoe works in Leicester, at the industrial colony of Shieldhall, near Glasgow, and at the Co-operative Convalescent Seaside Home. But the reader will find his time well spent. Mr. Lloyd has been careful to state both sides. The hindrances which the co-partnership theory has had to encounter are set forth with conscientious pains. It is not an easy theory to put in practice. It calls for money from those who have little or no money to spare, mutual forbearance, confidence, watchfulness and help from those who too often have had occasion to struggle with one another, contentment with small beginnings, slow progress for

a long time and endurance of, or successful encounters with, the most powerful forces and the sharpest strategy of capitalistic trade. But in the long run it is winning its way and by honorable methods. While the author is alive to the evils of the latter form, and much prefers the former, we do not understand him to condemn capitalistic trade in any wholesale manner. Certainly he does not speak harshly of it. Whether its day be past or not is a question not to be answered hastily. Many signs indicate the contrary. But no one ought to object to the progress of co-operation in most of the forms and in the general spirit advocated in these pages. [Harper & Bros. \$1.00.]

STORIES

Mrs. Sarah P. McLean Greene has done some of her most vivacious and amusing work in her new story, *The Moral Imbeciles* [Harper & Bros. \$1.25]. It is the development, with no little force, skill and delicacy, of a unique and daring conception which offers large possibilities. There is an undercurrent of good sense, tenderness and religious earnestness which comes to the surface now and then and adds acceptably to the charm of the lighter qualities of the story. The book will be relished highly as an addition to warm weather literature. But it is not a mere summer novel by any means. It has substantial qualities of several sorts.

One more addition to the long and growing list of stories of peril and adventure is *John Ship, Mariner* [F. A. Stokes Co. \$1.25], by Knarf Elivas, who might as well have written his name forwards as backwards for he need not be ashamed of his book. It is the old story of the lad who runs away from home to seek his fortune, and who, after many and varied perils, returns with wealth and a lovely bride. But the author has handled his plot in an unhackneyed fashion and his readers will follow the steps of the hero with unflagging interest. The time of the Spanish Armada is that of the crisis of the story, and the hero is a prisoner on one of the Spanish ships.

The author of *Javan Ben Seir* [F. A. Stokes Co. 75 cents], Mr. Walter Kennedy, evidently has studied the period succeeding the death of King Solomon in the history of Israel with no little care. He has woven the chief facts of its history into the web of a pleasant romance which portrays characters and describes events with equal fidelity and acceptability. Some passages are unusually fine. The account of the hero's race for life to the city of refuge is as thrilling as that of the famous chariot race in Ben-Hur. All in all the story is considerably above the average of its sort.

We are not quite sure how far the author of *A Little Puritan Rebel* [L. C. Page & Co. 50 cents], Miss Edith Robinson, has supplemented fact by imagination, and it does not greatly matter. She has reproduced with some success the atmosphere and temper of the Boston of John Cotton and Gov. Harry Vane, and some possible exaggeration is quite offset by the skill with which the picture as a whole is drawn. The book belongs to the *Cosy Corner* series, and Amy Sacker has supplied some apt illustrations.

A companion volume is *The Sleeping Beauty* [L. C. Page & Co. 50 cents], by Martha B. Dunn, with pictures by Etheldred B. Barry. It is a dainty little idyl of the Maine coast, told with true feeling for both nature and human nature and charming from cover to cover.

A dozen of the short stories of Robert W. Chambers were printed first in 1895 and have been reissued annually since then. They are in a volume called *The Haunts of Men* [F. A. Stokes Co. \$1.00] and they are graphic and effective, sometimes bringing the elemental qualities of human nature prominently into view and always unusually picturesque and pithy. They have not a little of the Bohemian flavor about them.

MISCELLANEOUS

A new sketch is out of the life and work of the famous Italian friar and preacher, *Jerome Savonarola* [Marlier, Callanan & Co. \$1.00]. The author is Rev. J. L. O'Neill, O. P., and he discusses his subject from the point of view of a Roman Catholic. This, however, makes little difference to him. He has not been hampered by sectarian considerations but has consulted many other biographers, outside of the Roman Church, and has written a clear, well-balanced, discriminating and interesting biography. It is terse and compact, hardly more than an outline, in fact, but long enough for the purposes of a great many readers. Its first part contains a narrative of Savonarola's career. Its second part is an estimate of his character and work. All in all it is well done and well worth being consulted by all interested in its great hero.

Bishop H. W. Warren, LL. D., of the Methodist Church, is the writer of a somewhat unusual volume, *Among the Forces* [Eaton & Mains. \$1.00]. It aims to present studies of facts in the natural world, especially of some picturesque and striking facts, in a manner adapted to impress upon the mind the wonders of God's power and to develop afresh reverence for him and Christian character as a whole. It describes with considerable vividness and force the power of gravitation, vegetable life, water, etc., and the illustrations, which are very clear, are taken from the geyser basins in the Yellowstone Park and other interesting centers of natural phenomena. In the hands of bright boys or girls such a book as this is very stimulating in more than one worthy direction, and old as well as young readers will value it.

The Life Publishing Co. of New York has just brought out a handsome book, *The Yankee Navy* [\$1.00], by Tom Masson. It is a graphic and sometimes humorous sketch of the principal items in the history of our navy. It is a mere sketch, of course, but it gives a good idea of the main course of events and of the spirit prevailing in our naval service. It is illustrated freely and well, and, without having any claim to be considered a serious and authoritative history, it nevertheless does much of the work of such a history, and does it fairly well.

The principal feature in the new edition of Dante Gabriel Rossetti's poem, *The Blessed Damozel* [L. C. Page & Co. \$2.50], is his brother W. M. Rossetti's introduction, showing the changes made by the author in the phrasing of his poem while writing. Mr. W. B. Macdougall's illustrations in black and white are odd and striking but not particularly appropriate to one poem more than to any other.

NOTES

— Mr. Marion Crawford's next publication is not to be a novel, but a historical work in two considerable volumes, dealing with Rome.

— The most popular thus far among the many English biographies of Gladstone is *Gladstone, the Man*, by D. Williamson.

— Mrs. General Custer has been collecting material in Egypt for another book, and has just returned to this country.

— The second volume of Byron's letters, containing a number hitherto unpublished, will soon be out.

— Chinese newspapers are cheap, because of the small cost of paper and labor. An ordinary journal in Shanghai costs the purchaser only one fifth of a cent.

— We were misled the other day into speaking of the monument to Francis Scott Key as at Baltimore. It is at Frederick in the same State above his grave.

— The second publication of the Diblein Club, of New York, is by Mr. A. Growoll, of *The Publishers' Weekly*. Its title is *Book Trade Bibliography in the United States in the XIXth Century*. It is of great interest and possesses permanent importance.

— The new volume of verse by Victor Hugo is called *Les Années Funestes*. It is the thirteenth posthumous volume of his writings, and the sixty-first in all and more are still to be published.

— Messrs. Macmillan & Co. of London have absorbed the business of the old publishing house of the Messrs. Bentley. The oldest firm of the sort in London is the Messrs. Longmans. The next is the Messrs. Murray. The Bentleys were third in point of age.

— Peter the Great established the Imperial Library of Russia. It now is the third in size in the world. It contains about 1,200,000 volumes and about 26,000 manuscripts. Among the latter the most important is the Codex Sinaiticus, which Prof. Tischendorf discovered in 1859 in the convent of St. Catherine on Mt. Sinai.

BOOKS OF THE WEEK

Mass. Bureau of Statistics of Labor. Boston. STATISTICS OF MANUFACTURES—1897. Prepared by H. G. Wadlin. pp. 249.

Little, Brown & Co. Boston. HISTORY OF DOGMA. Vol. IV. By Dr. Adolf Harnack. pp. 353. \$2.00.

G. P. Putnam's Sons. New York. JEWISH RELIGIOUS LIFE AFTER THE EXILE. By Rev. T. K. Cheyne, D. D. pp. 270. \$1.50. SOCIALISM AND THE SOCIAL MOVEMENT IN THE 19TH CENTURY. By Prof. Werner Sombart. pp. 199. \$1.25.

The Western. Oxford, O. UNDERGRADUATE LIFE AT THE WESTERN. pp. 68. 35 cents.

PAPER COVERS

Government Printing Office. Washington, D. C. FOURTEENTH REPORT OF THE UNITED STATES CIVIL SERVICE COMMISSION, 1896-7. Prepared by J. R. Proctor and Other Commissioners. pp. 682.

Johns Hopkins University. Baltimore, Md. LIFE AND ADMINISTRATION OF SIR ROBERT EDEN. By B. C. Steiner. pp. 142. \$1.00.

James Clarke & Co. London. ENGLAND AND AMERICA. By Washington Gladstone, D. D. pp. 96. Sixpence. [12 cents.]

MAGAZINES

August. LITERATURE.—BIBLIA. September. HARPER'S.—ST. NICHOLAS.—SCRIBNER'S.—KINDERGARTEN REVIEW.—CASSELL'S.—QUIVER.—ART.—LIPPINCOTT'S.

Y. P. S. C. E.

PRAYER MEETING

BY REV. ISAAC OGDEN RANKIN

Topic, Sept. 18-24. The Triumphs of Christianity. Luke 4: 16-22.

Triumph implies struggle, effort, accomplishment. There can be no triumph where there is no overcoming. The triumph of Christianity is the triumph of Christ. Every life that is saved, every character that is built up, every mourning soul that is made strong and comforted is a part of his success in the work he undertook for men. Whenever we have overcome temptation, or put evil under our feet, or done a service for love's sake to a fellowman Christ is glorified.

Some of the triumphs of Christ are visible to every one. His name is on everybody's calendar. Every year is *anno domini*—a year of the Lord. His churches are in every town and village. The books that have been written about him would make an enormous library. The stamp of his thought is on our laws and customs. The strongest nations of the earth call themselves Christian nations, and the name that includes them all is Christianity.

Yet our Lord cared less for these outward shows of reverence and honor than he did for the strength and comfort which he brought to men. It was the preaching of good news to the poor, the release of the captives, the recovering of sight, the liberty of the bruised, the proclaiming of God's favorable time which he told the people of Nazareth had been fulfilled by his coming.

In all these works of grace we Christians are partners with Christ for work today. What we do in his name he does through us. His triumphs are the triumphs of his people. Most of them have passed away from earth, and looking up we call them the church tri-

umphant. We who remain on earth are the outposts, bearing witness where that witness is most effective and most needed, guarding the frontiers of the kingdom. This is the post of honor as well as the post of danger while it lasts, and Christ has promised that his presence shall not fall his frontier guard. Our overcoming is his victory, our growing strength his triumph over evil. When we help and comfort others, or make known the invitation of his grace, he works with us, and rejoices in our effort and our victory as though it were his own.

Current History Notes

The plague is still rampant in Bombay. During the two years it has run the number of deaths in Bombay has not been less than 100,000. Europeans are dying now.

Dire famine stalks abroad in Russia, making her economic situation far from propitious and lessening the likelihood of any declaration of war on her part.

The death of Mr. J. S. T. Stranahan, "the first citizen" of Brooklyn, N. Y., removes from that city a man whose public spirit and benefactions have been notable, and it takes from the Church of the Pilgrims one who since 1883 has been one of its staunchest supporters.

Boston's welcome to the officers and crews of nine of the vessels of the victorious navy and New York's welcome to the First Battalion of the New York Naval Reserves last week were demonstrations of admiration for brave heroes which blessed those who admired and those who were praised.

The Quebec Conference has adjourned to meet in Quebec on Sept. 20. Apparently the difficulties in the way of reciprocity of trade between the United States and Canada are insuperable. On other subjects there is more likelihood of ultimate agreement.

The emperor of China is reported to have issued an edict warning all his officials, major and minor, and all viceroys of provinces, under pain of heavy penalties for disregard of his orders, to suppress and hereafter make impossible all anti-missionary riots. Missionaries and their converts hereafter, he says, must be fully protected.

The American Social Science Association, in session at Saratoga last week, sent the following message to Czar Nicholas II.:

To the Czar, St. Petersburg: The American Social Science Association unanimously hails the lofty purpose of your overture for a better understanding among nations and for better economic conditions for their peoples, and confides in its eventual success.

SIMEON E. BALDWIN, *President.*

This is apt and timely.

Iowa Republicans, in State convention assembled last week, emphatically demanded the gold standard and were noncommittal as to retention of the Philippines. New Hampshire Democrats, while assailing the Dingley Tariff Law and other acts of the Administration—from their standpoint unwise—unreservedly indorsed the record of President McKinley as a war chief. Delaware Republicans demanded an investigation of the administration of the War Department.

Congressman Walker of Massachusetts, from his mountain retreat, lets it be known that he will try and keep cool when he returns to Congress and not let his wrath lead him into injustice, as he demands rigorous investigation of the war scandal. But at present his conviction is that "our soldiers are superb, and some of our higher officers are a disgrace to the country. . . . It looks as though some officers deserve imprisonment, some to be hanged and some to be shot." This is strong language for a Baptist layman.

Rev. J. W. Trimble of the Second Presbyterian Church, Chattanooga, chairman of the local branch of the National Relief Commis-

sion, says that the camp at Chattanooga was ideal in its location, but that the commander and inspector of the camp have been remiss, and that "gross neglect on the part of a large majority of the regimental officers" is responsible for most of the deaths. The Chattanooga correspondent of the *Brooklyn Eagle* corroborates this, and charges officers with grossest carelessness, indifference to the welfare of their men and heartlessness in the presence of suffering and death.

The death of King Malietoa of Samoa leaves the responsibility of administering affairs there in the hands of representatives of Great Britain, Germany and the United States, with Germany persistently laboring to acquire possession of and sole authority over the entire group. This our first experiment in a joint protectorate over distant possessions has not even been a qualified success—it has been a failure—and were it not for the possible strategic importance of having a coaling station and harbor on the islands our Government would feel inclined to withdraw. As it is, the king's death precipitates instant decision as to our course of action there.

In 1820 the number of depositors in the savings banks of the United States was 3,635 and the net deposits \$1,138,576. In 1897 the number of depositors had increased to 5,201,132 and the net deposits to \$1,939,376,035. This is symptomatic of that great congestion of wealth which is universal, which causes the constantly declining rate of interest the world over and irresistibly forces the great wealth-producing nations to extend their markets. For a suggestive article on this subject, which must be reckoned with by all who would understand the present changed attitude of the United States, see the article by Mr. Charles A. Conant in the September *North American Review*.

The veteran servant of the United States in China, Hon. Charles Denby, who should have been retained in his post as United States minister at Peking, where he had been dean of the diplomatic corps for eight years, states in an interview that he does not believe that China will be partitioned among the powers. He refers contemptuously to Lord Salisbury's handling of British interests, and says that "Dewey's victory at Manila absolutely changed the position of the United States among the nations. I felt the effect of it immediately in Peking. During all the grabbing in China, which of course I reported fully to my government, I received not a word of protest or instruction from our Department of State. In my opinion our attitude must change." Indeed it must.

Ex-Postmaster General of the United States, John Wanamaker, in a speech delivered in Pennsylvania last week, affirmed unequivocally that the principal allies of the Quay machine in that State were the corporations, which marshal their employees at the beck and call of the Republican boss, which terrorize citizens who might stand as anti-machine candidates, and contribute from their treasuries assessments which furnish the machine with the sinews of war. "The interests of the corporations," says Mr. Wanamaker, "and those of the masses have been diverging for many years until now what is for the people's good will not suit the corporations, and is no longer safe to the people. Capital licensed by unjust and discriminating laws is the threatening evil of the day." This is not a new discovery, but it derives its chief value from the man who utters it, who is both a politician and a capitalist.

Had Secretary of the Treasury Gage known that the war would be so short he probably would have deemed a bond issue unnecessary. Before the war ceased so unexpectedly he was being criticised for making the issue so large. With internal revenue bringing in larger receipts than had been expected, with the proceeds of the loan pouring in and war expenditures decreasing, the treasury now has a larger

balance than at any time in its history. Congress as soon as it assembles will be called upon to readjust the revenue laws. The people meanwhile can spend the time profitably in considering the proper principles which should govern such revision in view of changed economic and political national conditions, and the example of the *Boston Transcript* in interviewing representative men of New England on this subject deserves imitation by newspapers elsewhere. With partisan spirit at its lowest ebb and sectionalism dormant, the outlook for legislation in accordance with expert advice was never brighter.

In and Around Chicago

A Notable Gift

The Chicago Art Institute is richer today than a week ago by some \$200,000. The collection of pictures belonging to A. A. Munger, Esq., who died this week at Mackinac, has been left by will to the institute. Among these pictures is a Meissonier and several other paintings of great value. The institute has enjoyed the loan of these paintings for several years, but it had no knowledge of the fact that it was Mr. Munger's intention to make the loan a gift. Four of our local charities are the richer also by legacies of \$50,000 each from his fortune. Among them is the hospital for women and children. Mr. Munger was a bachelor and had obtained his fortune largely through his own efforts.

The Woman's Temple Again

Nothing daunted by the refusal of the officers of the W. C. T. U. to stand by her to the end of the year, as was promised by the vote at the last annual meeting of the body, Mrs. Carse is now working through the Young Women's Christian Temperance Union, and with their assistance is promising to secure means for paying the debt by Jan. 1. She may have undertaken a task impossible of execution, but it is not a little inspiring to witness the heroism with which she meets the difficulties which surround her. It seems to be true that she has the sympathy of a good many business men, who dislike to see her fail, who have not been unwilling to aid her in previous efforts and who will hardly forsake her now. Her plan may have been unwise. It may have been unwise for Miss Willard to give it her indorsement, or for the society as a whole to have approved of the effort to make the removal of the debt a memorial to Miss Willard, but after having done this it does not seem fair to a good many of Mrs. Carse's friends here that anything should be done to interfere with her work till the annual meeting this fall. Then the society might declare itself unwilling longer to assume the responsibility of the temple, but till that time it would seem to be simple justice to give Mrs. Carse all the assistance possible.

The Teachers' College

This college, to be controlled by the University of Chicago, is to be under the charge of Professor James, who has provided himself with a strong body of associates. Instruction will be given at times most convenient for teachers and at small cost. There will be public exercises at the opening, Sept. 30, in Central Music Hall. President Andrews has consented to be one of the speakers.

The Strike at Elgin

For the first time in thirty-four years the watch factory at Elgin is threatened with a strike. The relations between the men and their employers have always been close and considerate. The company has been mindful of the interest of its employes. The unexpected has happened. Nearly ninety men and about twoscore women have struck for higher wages. All work in this factory has been done by the piece. It is claimed by the strikers that the pay is too low to allow a living wage. The disagreement is over work on some of the lower grades of movements. Both sides have issued statements. Neither state-

ment is inflammatory. It would seem as if a settlement might easily be reached, and that work on which little profit is anticipated would better be given up altogether than to interrupt the harmony which has prevailed in this great establishment, where the interests of fully 2,500 persons are involved, as well as the returns from a capital of \$10,000,000.

Health of Dr. Goodwin

It will be cheering intelligence to Dr. Goodwin's friends to learn that he has been able to preach in his own pulpit every Sunday during the summer, and that he seems to be steadily gaining in strength. The prospect of many years of usefulness with the congregation so dear to him is growing brighter as the result of this summer's work. Pastors will be in their pulpits in most of the churches tomorrow, and after the intense heat from which we are suffering so severely has abated will plan for an earnest campaign the coming winter.

Chicago, Sept. 3.

FRANKLIN.

In and Around New York

New Church Edifices Costing a Million

Awaiting dedication in Manhattan are three magnificent places of worship. But all of them have been built upon past accumulations, two through the sale of down-town property at high valuation and the third by the second richest religious corporation in America. One of these churches is the Knox Memorial, Reformed, located on the West Side about opposite the Grand Central Station, and far enough west to be available for people who do not live behind brownstone fronts unless they be flats. The material is white marble, the architecture French Gothic, the furnishings of the most expensive pattern. The second is the Washington Heights Baptist, which used to stand at Twenty-third Street and Lexington Avenue. It is located on the high ground a mile or more above Grant's tomb. Its material is also white marble, its architecture Renaissance. The third is the Universalist Divine Paternity, which used to be the church attended by Horace Greeley and which stood at Forty-fifth Street and Fifth Avenue. When it was built there, in 1845, cattle sheds surrounded it, and its trustees were laughed at for going so far into the country. It went to the west side of Central Park, a little above its lower entrance, in order to get more room to carry on institutional work. The material of the church is granite, the architecture English Gothic, and in its location facing the park is one of the most beautiful churches in New York, if not in America. Here is about \$1,000,000 in three magnificent temples, all to be dedicated within the next week or two.

Mr. Herald's Interrupted Army Work

Rev. Charles Herald of Bethesda Church, Brooklyn, has come back from Key West ill, the effect of bad treatment received by him at quarantine off Tampa. He has been in bed for several days, and will be unable to preach again for a week or a fortnight. He found at Key West a splendid building for holding services, and a launch, loaned by the owner of one of the New York papers, to be used in visiting the war ships. For ten days after his arrival in the early part of August his meetings were well attended. Many excellent testimonies were given. Names were secured and the men kept in touch with. Meetings in barracks and on the ships were marked by earnestness of purpose. Five suspected yellow fever cases, however, changed everything. Shore leaves were stopped and the work came to a sudden halt. Mr. Herald got away from Key West, but had to stay five days in a detention camp at Egmont Key. He says he always supposed such camps were to conserve health, but this one he found intended, apparently, to produce sickness. It was 400 feet square and surrounded by a barb-wire fence eight feet high. Running through it was a swamp. The tents, into which they were huddled, were not

waterproof and the cots were soaked each night. Then a million mosquitoes more or less did the rest. The food was so bad that Mr. Herald could eat nothing, and when the five days were up was barely able to crawl on board ship. A short distance away was a fine beach, but "prisoners" were not permitted to go to it. Mr. Herald wants the public to know the sort of treatment passengers are subjected to, and observes that if some officials were compelled to spend five days there as he was there would soon come a change in affairs at Egmont Key.

CAMP.

Canadian Fraternal Feeling and Temperance Measures

BY REV. J. L. SEWALL

If one would spend his vacation in a foreign land and delightfully mingle Christian fellowship with ideal recreation, let him attend a Christian Endeavor convention in New Brunswick, and afterward linger by its streams and seashore and become acquainted with its people. Our nearest eastern neighbors are perhaps nearer to us in sympathy today than they have ever been before. Many of their sons have been in the recent war, their commercial interests have suffered severely, and the pride of kinship has exulted in every heroic deed of Yankee tar or trooper. As one enters the harbor of St. John he is speedily reminded that he is in Queen Victoria's domain; the Union Jack and the more elaborate imperial standards are conspicuous on every hand. Yet the eye is often gladdened by sight of the stars and stripes; the many visitors from the States frequently display it on their persons, and some of the leading hotels fly the flags of both nations from a common standard. Especially in religious circles is one cheered by a fraternal fervor of steadily rising temperature and volume. Recent controversies between our country and Canada have put a severer strain upon our unity of kinship than our recent relations to remoter England, but an extended and varied intercourse of nearly a month with different classes in various parts of this Province has convinced me that the fraternal feeling for the United States, while not effusive, is deep and deepening.

In the provincial Endeavor convention the theme of international unity was the only one which aroused sustained enthusiasm. The Presbyterian church edifice in its profuse decorations made large use of American banners, yet it is only two years since its pastor pulled down from its walls our flag, placed in honor of international Sunday school workers, though it ought to be said that this act was largely instrumental in driving him from that church. Private postal cards bearing the emblems of the Anglo-American League and the motto "*Gloria Mundi*" are in large circulation, as well as flag-badges combining our flag with the Union Jack.

Another movement in the Provinces is of special interest to American Christians—the prohibition plebiscite, set for Sept. 29. In some of its features this is unprecedented. The initiative has come from the government and not from temperance workers, who, nevertheless, welcome the opportunity and will improve it for educational purposes to the utmost. The government gives no pledge of its action in case the affirmative votes are in the majority. It is expected that Quebec, with its two large cities and French population, will go against prohibition, but that all other Provinces, from the Atlantic to the Pacific, will favor it. The possibility or probability of the reasonably successful enforcement of Dominion prohibition is naturally much in debate, and, as has frequently occurred in the States, he who doubts is promptly damned by the confident advocates of immediate and absolute prohibition.

In view of the experiments in constitutional prohibition among us conscientious temper-

ance workers ought to be pardoned rather than ostracised for doubts as to the efficiency of the proposed amendment and its permanent aid to temperance, yet it should be remembered that the central government of the Dominion has more local power than the nation has with us, and it should also be considered that in one aspect this plebiscite affords the opportunity of expressing opinion on a great moral issue in the abstract rather than in the concrete, as one may now vote for prohibition of the saloon as a principle without committing as to details of legislation. The progress and outcome of this contest will well repay careful scrutiny.

Saloons and City Missions

BY REV. J. C. JACKSON, D. D., ASSISTANT
SUPERINTENDENT OF THE AMERICAN
ANTI-SALOON LEAGUE

As secretary in former years of the great Rescue Mission of Paterson, N. J., through which thousands of poor creatures passed every year, as a missionary worker in the slums of lower Jersey City, and as a student and observer of missionary labor in Darkest New York for several years, I only record what is the commonest conviction among those who toil among the submerged classes, that if the saloon were out of the way the immeasurably greatest cause of the need of rescue work would be removed and the incomparably chief destroyer of the partly saved would be done away with.

The churches, then, may well give their attention to such an organization as the American Anti-Saloon League, which promises good results in reducing the number of saloons. It proposes, first of all, to federate the churches, Catholic and Protestant, against the common foe. A central executive committee, composed of the pastors and other official representatives of the local churches, takes control of operations against the saloons. Their leading committee inaugurates opposition to the drink evil through a sub-committee for systematic agitation. When the work of agitation is sufficiently advanced to warrant it, the promotion of remedial measures through legislation in the city council may be unitedly undertaken. Further along law enforcement may receive attention, the federated churches still co-operating with each other and with any other local reform agencies there may be.

In hundreds of towns in Ohio, Kansas, Pennsylvania, Illinois, Michigan and other States where the Anti-Saloon League has gone these measures have been effectual in limiting or banishing the saloons. Wherever today the churches are awake to their duty of carrying on a local movement against intemperance substantially these lines are being followed, whether there is an Anti-Saloon League formally organized or not. Federation of the churches against the saloon as their chief foe is the one indispensable thing.

Where the churches do not thus associate themselves for common effort against the general enemy they are in effect merely playing at home mission work. We may indeed be willing to send a few heroic souls down into the slums, a forlorn hope to make an assault upon these citadels of sin, while we loiter in slippers around our firesides at home. We may dole out a few dollars for their support, while the great breweries lavish thousands in setting up the palatial drinking resorts which are to defeat our efforts. But until we unitedly strike at the root of the difficulty, the saloons themselves, our efforts are largely misdirected. We may congratulate ourselves upon a few drowning victims drawn to the shore of safety, but the hundreds are sucked downward by the dizzying whirlpool of destruction.

God has promised forgiveness to your repentance, but he has not promised a tomorrow to your procrastination.—*St. Augustine.*

Our Readers' Forum

A VETERAN'S VIEW OF PENSIONS

As a veteran, I must take one exception to your editorial Aug. 18. You say that pensions were meant to assist the needy. But just how needy must a soldier be before he is entitled to a pension? Let us go back to the time when the Government was in dire distress. Two classes came forward to render aid. Both received gold in return for their assistance until it was found there was not enough to go round, and then the printing press was set in motion, and the soldier thereafter received paper worth at one time less than fifty cents to the dollar. The veterans now ask for justice, not generosity. Let the Government pay us the difference between the bondholder's dollar and that which the soldier received who risked his life in its defense, together with accrued interest, and no veteran will ask for a pension unless it be those who were disabled by loss of limbs. But I am sometimes told that soldiers are supposed to be prompted by patriotism. Did patriotism require so much of us in the days when "war reared its horrid front," and does it demand nothing of those who made no sacrifices then? Compare the revenues of the Government with what they would have been had the rebellion succeeded and tell me if the pitiful sum of \$2 per capita is too much to pay for the few years that the veterans will remain. Little did we think thirty-five years ago that we should live to be a burden. One would think that pensions were the *bête noire* of national existence, and yet the amount per capita is but little more than one-half what the interest account was at one time. No veteran ever grumbled at being compelled to help pay the bondholder his interest, though the rate was exorbitant. As to the publication of the pension list I see no objection. I hope to see my own name on it some time. But when that time comes, when the Government partially reimburses me for the time I lost and the doctor's bill I paid while regaining my health lost in the swamps of Louisiana, is my income to be narrowly scanned and my table watched to see if I can "get along" with less or cheaper food? Let patriotism take a wider range and include those who as yet have done nothing to augment the Government revenues or increase the prestige of the nation.

M. C. LAMPREY,
Principal of the Oliver Ames High School,
North Easton, Mass.

[If the opinion of this veteran is correct, then pensioners ask only "the difference between the bondholder's dollar and that which the soldier received." On that basis future questions of pensions resulting from the war with Spain can be settled at once by paying the soldiers in gold as they are mustered out, giving them the option of taking Government bonds in payment. We think, however, that this argument is mostly urged by those who want pensions but who cannot ask them on the ground that they are unable to take care of themselves. The majority of the soldiers and of citizens in general regard the pension, not as a debt due from the Government because of the premium on gold during the Civil War, but as the fulfillment of the nation's obligation to care for those who fought its battles when they can no longer provide for themselves.—THE EDITORS.]

MINISTERS WITHOUT CHARGE

What should they do? They are not worse off than many others trained to a special occupation who for any reason lack employment. Unless the individual is in actual want because nothing has been laid up against a "rainy day" there is much that he can do for his fellowmen. He is still a minister, and so regarded by the public. Why should he not continue to discharge the functions of his office—preaching alone excepted? What minister would assume that his work was finished because he had met all the demands upon him as

a preacher? Whose parish is so small that his pastoral work is ever done? In spite of the demand made upon the preacher, what minister does not feel the demand made upon his own heart by the necessities of those who need in him not only an ecclesiastic but a friend? What minister has not felt that when he has done his best as a preacher he has still left undone much that he would like to have done in the way of personal service?

Think, too, of the unchurched multitude to whom no message from the pulpit ever comes. Should a minister regard his work as finished because he has no charge? Surely the whole of his efficiency does not consist in preaching.

If he will he can construct a parish of his own, thus continuing the work to which he has consecrated his life. Everywhere there are those shut in by physical disabilities who would regard him almost as an angel sent from heaven. Those who resist the services of a "city missionary" as of a hireling would welcome the accession of a friend. Few, indeed, could resist the fellowship of the wise and tactful man of culture who for his Master's sake became all things to all men. Then there is the social settlement work, at which any minister might engage with no equipment but his legs. All the more effective might be the results because he was not identified with any special settlement. The temptation for any minister—old or young—to use his leisure for scholarly culture is strong. But few men have so great an opportunity for service as some of those ministers without charge who stand idle in the market place because no one has hired them. If they have enough to eat and drink and wherewithal to be clothed let them give themselves to those who need a friend more than they think they need a "minister."

S. C. B.

SPEECHIFYING AT A DISCOUNT

There would be no lack of life in a prayer meeting if every one understood that what is worth saying to a single friend or acquaintance is worth saying to fifty or a hundred or more. If one has read a good book or a story that has helped him, or has had an experience that he would like to tell a friend, let him remember that others would be equally interested and that it is a good thing to "pass it along" in the prayer meeting. Speeches are not demanded, but rather what one talks with friends.

J. D. B.

TOO MANY CLOSED CHURCHES

On Sunday, Aug. 28, in one of New England's capitals, I naturally sought the only Congregational church. It was closed, as also were all the twelve churches of the city except the Roman Catholic and Episcopal. At home in the service of the last, I found a large audience and heard an excellent sermon on Sober, Righteous and Godly Living. Comment is needless, but "brethren, these things ought not so to be."

B.

It is not so easy to dispense with the services of the important man as you think it is going to be. For years a prominent Western church has been in the habit of intrusting the selection of its summer supplies to a small committee invariably headed by one of its most prominent men. This season somebody on perfectly friendly terms with him thought that it would be well to make up an entirely new committee, and to that end made a motion which was unanimously passed. But what did the three men appointed do the very next morning but call on the judge and ask him if he had any suggestions to make. "Yes," was the ready reply, "I know just the man and will wire him if you want me to." The committee, glad to be spared further effort, gratefully accepted the offer. The minister to whom the telegram was sent has made a very acceptable supply, and we doubt not that the man who concocted the plot to dislodge the judge from his throne of power is wholly reconciled over the failure of his nefarious designs.

News from the Churches

Meetings to Come

FALL STATE MEETINGS

Additions or changes should be sent in at once.

North Dakota,	Mayville,	Tuesday, Sept. 13.
Minnesota,	Owatonna,	Tuesday, Sept. 20.
Washington,	Snohomish,	Tuesday, Sept. 20.
Maine,	Saco,	Tuesday, Sept. 20.
Wisconsin,	Sparta,	Tuesday, Sept. 20.
North Carolina,	High Point,	Thursday, Sept. 22.
New Hampshire,	Pittsfield,	Tuesday, Sept. 27.
Oregon,	Weiser,	Thursday, Sept. 29.
Idaho,	Sheridan,	Friday, Sept. 30.
Wyoming,	Red Lodge,	Friday, Sept. 30.
Montana,	Greeley,	Oct.
Colorado,	Salt Lake,	Oct.
Utah,		Tuesday, Oct. 4.
California,		Tuesday, Oct. 11.
California, South'n,	Escondido,	Monday, Oct. 17.
Nebraska,	David City,	Wednesday, Nov. 9.
Alabama,		Tuesday, Nov. 15.
Connecticut Conf.		

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Foster, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here insert (the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

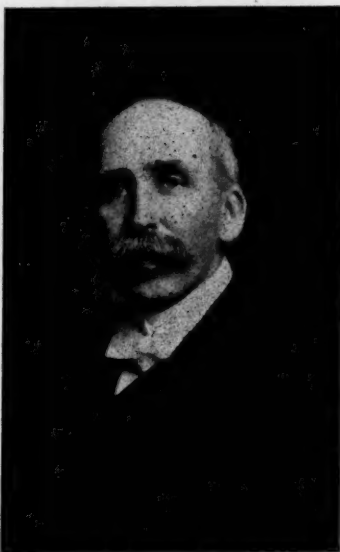
THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branches in Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 604, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Stevenson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

OUR HAWAIIAN OUTPOST

Rev. William Kincaid, the new pastor of the Central Union Church, Honolulu, preached his first sermon there last Sunday. Mr. Kincaid was born in Utica, N. Y., forty-eight years ago. He graduated from Rochester University and entered the Baptist ministry, holding important pastorates in Cortlandt and Kingston, N. Y., and in San Francisco, Cal., where he was pastor of the First Baptist Church. No longer able to work happily in the Baptist fold with its close-communion tenets, he entered the Presbyterian ranks and was called to the pastorate of the Andrew Church, Minneapolis, where he has served most acceptably for nearly ten years, building up a large and cultured congregation and winning an unusual hold upon the students and professors of the University of Minnesota. Liberal in his theology and charitable in his

feelings, devout, yet learned and fully abreast of all intellectual progress, he has done admirably in a difficult field.

His own health and that of one of his sons lately have seemed to indicate that a change from the climate of Minnesota was imperative, hence when the call came from the Central Union Church he deemed it a providential opening. Containing as it does representatives of so many different Protestant sects, the Central Church of Honolulu is to be congratulated on having secured a pastor who was born of Reformed Dutch parents, was trained and educated by Baptists and has been successful in the Presbyterian ministry. As the leading church of Hawaii, the mother of so many of the other churches of the



REV. WILLIAM KINCAID

islands, and the finest fruit of that period of arduous labor during which missionaries of the A. B. C. F. M. evangelized the people, the Central Church is especially dear to the Congregationalists of the United States. By reason of its history, its form of government and its dominant constituency it may fairly be claimed as one of the leading Congregational churches of the United States, now that Hawaii is annexed, and it is with pleasure that we give to our readers this biographical sketch of Mr. Kincaid with its accompanying portrait.

OF SPECIAL NOTE THIS WEEK

Good summer work in Worcester, Mass.

Two pastors recalled by Denver churches. [See "Calls."] Recognition of the return of peace by California pastors and in various other churches of the land.

An instance of interdenominational comity on the Pacific coast.

Public-spirited pastors in Iowa.

Gratifying results of home missionary effort in Washington.

Novel exchange in New Hampshire.

A DEDICATION AT TOLT, WN.

Sixteen years ago Rev. Samuel Greene organized a Sunday school in this fruitful valley, gathered a congregation and a church, which he cared for until called to other fields. Then the work was neglected and was finally abandoned. Four years ago Rev. George Kindred gathered his first congregation in the schoolhouse. Later a church was organized and the building of a house of worship begun. For three and one half years this work has been patiently but persistently carried forward under many difficulties, among them floods which have delayed material. The meeting house, which is church and parsonage combined, has cost nearly \$2,000 and is an ornament to the valley. The helpfulness of the enterprise is manifest. Many persons who had been indifferent because of lack of opportunity are developing strong characters

and commendable ambition for the best within reach. The Sunday school and Y. P. S. C. E. are flourishing, and young as well as old respond heartily to the needs of the community. All services are well attended. Through correspondence friends have been raised up in the vicinity of Boston. Miss Elsie Travis of Brighton has furnished a communion set, and others have sent substantial gifts. At the recent dedication \$200 were pledged, to be paid within a year, to clear off the C. C. B. S. loan. Such blessed results cheer the hearts of H. M. workers.

A. J. B.

THEOLOGICAL SEMINARIES

Bangor

Work was resumed Thursday, Sept. 1. Examinations of Juniors were held Aug. 31. The entering class is small. The Seniors have resumed church history with Professor Paine and commenced theology under Professor Beckwith. The Seniors (classical) are studying 2 Isaiah with Professor Denio. The Middlers have theology and Greek exegesis with the Seniors. Professor Paine has the Middlers in church history. In Hebrew the Middlers are reading Psalms. The Juniors have commenced introduction with Professor Gilmore, also the work in Hebrew with Professor Denio and in Greek with Professor Ropes. Juniors and Middlers have united in a study of the theory of knowledge under Professor Beckwith, who has returned well and vigorous after a year of study abroad.

Pacific

The new year began Sept. 6. The opening address was by Prof. F. H. Foster upon The Special Mental Equipment Required in the Minister of the Twentieth Century.—The dormitories have received a thorough overhauling during vacation. As a result the students' rooms have never been in so good a condition as at present. The old and unsightly gymnasium also has been removed from the grounds.—Prof. W. W. Lovejoy, who resigned the Hebrew chair at Commencement, will engage in the work of the Bethlehem Institutional Church, Los Angeles.—The Hebrew work for the present year will be carried by Professors Foster and Nash.—Mr. Cherington of the Middle Class remained in Oakland during the summer and continued work in the West Oakland church as pastor's assistant.

NEW ENGLAND

Massachusetts

CONCORD.—Trinitarian. The meeting house is undergoing a course of thorough repairing which will be completed about Nov. 1. The remodeling will include a new organ, built by Hutchings, costing \$2,750, a horseshoe gallery, new oak pews, six memorial windows, a new heating apparatus, new carpets, a new pastor's room, an enlarged suite of rooms for social meetings, an enlarged vestry, with a room easily cut off from the main room for the uses of the primary department and for committee meetings. The expense of the whole will not be far from \$15,000, the large portion of which has been already subscribed.

LOWELL.—First. Rev. F. A. Warfield, formerly of Brockton and of Omaha, Neb., began pastoral service here on the 2d inst. Formal installation services are appointed for the 14th. He was cordially welcomed.—Rev. Messrs. Bartlett of Kirk Street, Merriam of Highland, Johnson of John Street, Leland of Pawtucket and Kelly of the Central, Dracut, returned from their vacations last week. Mr. Huntington of the High Street will return two weeks hence, when it is expected that repairs upon the church will be completed.

HUNTINGTON has thoroughly renovated and newly carpeted its meeting house. A new pastor, G. Walter Fiske, has been called, whose ordination and installation will occur this month. He has already begun work.

HANSON.—First celebrated its 150th anniversary last week. The congregations included delegations from over 30 churches and the exercises lasted throughout one day. Deacon Howland read the history of the church and Mr. G. E. Thomas that of the parish. The evening address was by Rev. Dr. A. H. Plumb of Boston. The present meeting house stands where the first one did and is unusually large. The pastor now is Rev. C. S. Bates.

STERLING.—The pastor, Rev. G. H. Pratt, has been compelled by ill health to take a two months' vacation. The pulpit has been supplied every Sunday by brother ministers, some from the Methodist encampment at Sterling Junction. The pastor now expects to take up and continue the work.

WORCESTER.—Central conducted its Sunday school session in a somewhat extraordinary way during August. Specified topics were considered by such members of the upper school as were pres-

ent gathered in one class. The topics were practical: The Bible in Everyday Life, The Second Great Commandment, The Protestant and Catholic in the Tropics, How Can the Church Better Reach the People?—The pulpit supplies for Aug. 28 were Dr. A. H. Plumb at Union Church, Plymouth uniting, Dr. F. A. Horton of Philadelphia at Piedmont, Pilgrim uniting, Dr. C. S. Mills of Cleveland at the Old South.—*Adams Square.* Rev. J. E. Dodge has returned to the church from a month spent with his former parishioners at Sterling.—*City Missionary Society.* The society has just closed its fresh air work, which has been supported by churches and individuals of all denominations. The contributions have been \$878, and over 1,000 babies, children and mothers have enjoyed from one day to two weeks in the country by this beneficence. Both the consolidated and suburban electric car companies have furnished a free car once a week, besides giving free passes to the workers to take small parties out at any time. The school board has granted the society the use of two school yards in the more crowded sections for playgrounds. Kindergarten teachers have volunteered their services to have oversight of these, and have conducted sewing classes, where many useful garments have been made for the soldiers.—The sudden death of Mrs. W. T. Sleeper of this city brings sorrow to many friends. Rev. and Mrs. Sleeper had just returned from visits to former parishioners at Island Falls, Patten, Caribou and Fort Fairfield, Me., where they spent nineteen years in pastoral work and were much beloved.

CHICOPEE.—*Third.* Rev. H. P. Woodin assumes the pastorate immediately. His late pastorate was in Amenia, N. Y. The new pastor's special interest in Boys' Brigade work and in young people generally will be a prominent feature of his work and plans.

NORTH HADLEY has just dedicated its chapel, a large and representative assembly being present. Dr. C. M. Lamson of Hartford, a native of this place, gave the address, and Rev. W. H. Beaman offered the prayer. The sum of \$1,000, which assured the building of the chapel, was given by Mrs. H. D. B. Bartlett of Springfield. Other interested persons gave nearly \$1,000 besides what the present church people have secured. Additional sums received from a collection at the services, and the sale of ice cream and so on, practically clear off all indebtedness on the house. Besides the chapel room, there are parlors, a dining-room, a kitchen and social rooms included in the building.

Maine

CRANBERRY ISLES.—The work has prospered encouragingly the past year under the pastorate of Rev. C. N. Davie. Nearly \$300 will be expended upon the old meeting house at "Big Cranberry" and a new bell has been promised. The enterprise and earnestness of the people at Islesford have been proved by a fund of \$500 already raised for building a house of worship on that island. This field is one of the most interesting in the State, and it is confidently expected that the work of the past five years will soon result in an organization which will give definiteness and permanence to this interesting community.

MARSHFIELD AND WHITNEYVILLE.—Preaching services have been held for the greater part of the summer by Mr. M. D. Dunning of Hartford Seminary. The most noticeable feature has been the increased interest and attendance of the young men. Many who had not been at church services for two or more years were present at the services during the latter part of the summer.

SEARSFORD.—Rev. Messrs. J. E. Adams, D. D., B. B. Merrill and R. G. Harbutt, pastors of this church in turn for some 30 years past, met and assisted at a recent Sunday service.

PORTLAND.—*St. Lawrence St.* Rev. Dr. L. H. Hallock, late of Mills College, California, supplies the pulpit of this church during the month of September.

Mrs. Mary Richardson Walker, who recently died at Forest Grove, Ore., was born at Bridgton and left many friends in Maine. She was the widow of Rev. Ekanah Walker, a graduate of Bangor Seminary, and both were natives of Maine, where they were married in 1838, starting immediately on the then long and perilous journey to the distant missionary field of Oregon.

Rev. C. L. Parker, the general missionary for Western Maine, has just visited two county conferences, spent a Sunday at North Waterford and East Stoneham, where Rev. A. P. McDonald is doing excellent work, spoke at Dead River, Flagstaff and Eustis, noting everywhere evidences of the good work of Mrs. Foster and the students in past years. Mrs. Foster has organized several Sunday schools and at Dead River a C. E. society. An un-

used schoolhouse has been provided with chairs at Eustis and at Flagstaff a hall was rented.

Praise services in celebration of peace have been quite common. At Bluehill, Denmark and Bridgton and other places the exercises were of much interest.—The Warren Church has the Baptists worship with it during their repairs on their meeting house.—President Hyde and Professor Ropes of Bowdoin have preached at Hancock Point this summer.—Harpawell was favored again this year by the preaching of Rev. Elijah Kellogg.—The beneficence of the late Albert Curtis of Worcester, Mass., has enabled the parish at Perry to repair the church, provide new pews and new hymn-books.—Andover, by a recent lawn party, netted \$30, mostly for missions.

New Hampshire

LISBON.—The pastor, Rev. J. M. Wathen, has just returned from a two months' exchange of pulpits and parsonages with Rev. G. H. Beard, Ph. D., of South Norwalk, Ct. This has been a saving of expense to both churches and has worked well. The congregations during this period have been increasingly large. There is considerable substantial interest and responsiveness in this field, and with only one other church, a Methodist, for a population of over 1,500 the outlook is excellent. The evening service Sundays is conducted by the young people, but is followed by an address from the pastor.

LITTLETON has just assumed charge of the outlying work at North Littleton in pursuance of a policy whereby the country districts round about are placed severally under the care of four of the town churches. Five persons were received to membership Aug. 30. At a recent meeting Miss M. M. Slattery, formerly of McIntosh, Ga., spoke in behalf of the work of the Dorchester School in that place, and a contribution was made for it. Rev. W. F. Cooley is pastor.

Vermont

LUDLOW.—The Sunday audiences and young people's societies have greatly increased under the leadership of the new pastor, Rev. A. V. Bliss. Recently a new pipe organ, built in Boston, has been added to the equipment of the church. It was made possible by the generous donation of \$500 by Mr. J. S. Gill, a liberal friend of the church, who has a summer home here. The pastor also preaches Sunday afternoons at Tyson, five miles distant. The services maintained in the new chapel erected there are highly appreciated by the summer visitors.

TUNBRIDGE.—Mr. F. C. MacClave has been the summer supply here since the last of June. The work has gone well, interest and attendance having increased to a gratifying degree. He has now closed his services with the church. Efforts are being made to secure a regular pastor.

Recent repairs upon the meeting-house in Cabot will cost \$1,500.—Rev. A. W. Wild, formerly of Greensboro, has retired upon a farm in Cambridgeport.—Morgan receives a legacy of \$500 for support of preaching and \$100 for repairs on the house from Mrs. Hannah Bean.—Winooski has purchased a parsonage.

Connecticut

LEBANON.—Work was begun Aug. 29 on the foundations of the new building at Goshen to replace the old edifice destroyed by fire early in the summer. A considerable sum has been subscribed and, with the money in hand, makes the prospect for completing the building this fall promising. A recent benefit social yielded quite a sum for this purpose. In the meantime well-attended services are held each Sunday in the academy hall.

HANOVER.—Sept. 4 was the 10th anniversary of Rev. L. H. Higgins's pastorate. In its 132 years the church has had but 14 pastors, and has had a total membership of 691, of which number 59 have been added during the present pastorate. The church has contributed nearly \$3,000 for church and benevolent purposes in the past 10 years.

WEST HARTFORD.—Work has been begun on the old parsonage, which is to be moved and remodeled at an expense of about \$1,200. It has been decided to postpone the erection of a new one this fall. The pastor is Rev. T. M. Hodgdon.

Litchfield recently contributed \$45 to aid Booker Washington's work among the Negroes.—Bozrah, after being closed a month, enjoyed the ministry of Rev. Dr. W. S. Palmer of Norwich last Sunday and received some young people to membership.

THE SOUTH

Kentucky

NEWPORT.—*York Street.* While the pastor, Rev. William Johnston, was absent on his vacation the Christian Endeavorers conducted the Sunday evening services during August with good variety. The

congregations were larger than usual. Printed programs were prepared and given the S. S. children to distribute.

THE INTERIOR

Ohio

CINCINNATI.—*Walnut Hills* has re-engaged Rev. E. A. King, who has been supplying the pulpit for two months, and resumed two Sunday services Sept. 4. A recent C. E. lawn fête at the home of one of the church members was a successful affair. The C. E. Society has just presented a fine Bagster Bible to Mr. Harry Appleton, in recognition of his untiring energy in working for the society and church. Mr. Appleton is studying to become a S. S. superintendent and now goes East to live permanently.

RUGGLES.—Roy E. Bowers, who took a fellowship at Chicago Seminary, and after a successful summer's work at Kelley's Island and Isle St. George goes to Germany for two years, was ordained Sept. 1 in his father's church here, of which he has been a member since boyhood. A notable feature of the exercises was the charge of the father to "my dear son and now my young brother." Mr. Bowers has been pastor here 14 years.

Illinois

[For other Chicago news see page 324.]

CHICAGO.—*Leavitt Street* is now holding a series of Sunday vesper services which should prove attractive to all and of special value to Bible students. The topics are: The Book, Its Variety and Unity; The Book and Other Sacred Books; The Book Opened, How? The Book Opened in Four Steps. Such facts as are brought out and worth preserving are put on a blackboard.

ELBURN reports all its debts paid. The church has improved its surroundings by an outlay of over \$100. Rev. T. S. Odams is spending his vacation in former parishes of Iowa and Wisconsin.

Rev. Arthur Miles of Elmwood has spent his vacation abroad and has now returned.—Roberts has renovated and improved the interior of its house.

Michigan

DETROIT.—All the churches are open again for worship and work begins in earnest. Dr. Boynton and Dr. De Forest are back from the East to their respective pulpits.—*Plymouth* has been closed for several Sundays.—*Brewster* is still pastorless.—*Fort Street* is happy under its new leader, Rev. J. F. Berry. The C. E. Society is especially active and has planned for the study of good citizenship.—*Mt. Hope* is preparing for the rededication of the church.—*Polish* is growing steadily under the persistent, self-sacrificing labors of Rev. John Lewis.—*German* is progressive in the ministry of Dr. Huelster.

SOUTH LAKE LINDEN is prosperous. The additional accommodation provided is already taxed, though hardly yet completed. The pastor, Rev. Henry Harris, is proving himself most efficient and the community is feeling the influence. Many desire to identify themselves with his work.

GRAND RAPIDS.—*First.* Dr. Bradley has returned to his duties after recreating at Omena.—*Smith Memorial.*—Rev. F. G. Blanchard has been summering in Bay View.—*South.* Rev. F. E. York has enjoyed a series of wheel rides.

IMLAY CITY.—The new pastor, Rev. H. N. Dascumb, is meeting with excellent success and has large congregations. The church has indulged in basket picnics this summer, which have proved enjoyable.

ROCHESTER has joined during the warm months in Sunday evening services with the Methodists. The pastor, Rev. E. G. Palmer, preaches at two outside appointments.

NORTH WOODWARD, little more than a Sunday school, now will doubtless develop in six months into a church.

Ypsilanti is enlarging its house.—*Excelsior* has a new C. E. Society of 20 members.—At Bay View Rev. Messrs. L. P. Rowland and Joel Martin and their wives have been spending a short time.—Rev. E. D. Bevier of Grand Rapids has begun work in Central Lake with good prospects.—Rev. J. J. Staley of Dexter held open air meetings at a near-by lake during his vacation.—*Olivet* has held a peace jubilee, in which celebration 3,000 persons participated.

Wisconsin

MAPLE RIDGE AND STUBEN.—About \$1,000 have been raised for a church building at the former place and \$676 for the same purpose at Stuben. The building at the latter will cost nearly \$1,500.

SHIOCTON.—The capacity of the meeting house is being taxed to the utmost and the influence of

the church is felt in a marked degree in the community.

Rev. T. A. Barbour of E. Troy has returned with his family from his vacation.—Rev. G. C. Lockridge of Elkhorn visited Kansas and Nebraska during his vacation.—Rev. G. H. Hubbard of Plymouth is recovering from a recent operation.—Rev. C. D. Tompson has begun tent meetings at Sharon, with an earnest campaign planned.

THE WEST

Iowa

CRESTON has raised sufficient funds thoroughly to renovate its building, making it as good as new. The walls are to be decorated by a fine fresco artist. Meanwhile, S. S., C. E. and vesper services are held in a private park. The pastor, Dr. D. P. Breed, at the request of Dr. Josiah Strong, secretary of the Good Citizen League, has compiled a pamphlet entitled Legal Safeguards for the Protection of the Citizens of Iowa, being an abstract of the Code of 1897 relating to the social and moral questions. This modest effort is calculated to do large service in educating the people as to the laws and in enforcing them.

Rev. O. H. L. Mason of Green Mountain, chaplain of the 49th Regiment, is at home ill with typhoid fever.

Minnesota

WINTHROP.—Rev. C. A. Ruddock has closed his work and removed to St. Louis Park, intending for the present to engage in temperance work in connection with the Anti-Saloon League. During his pastorate at Winthrop a parsonage has been erected, the home church greatly strengthened and another organized at Cornish.

WALNUT GROVE.—Work has been carried on during the summer by a student from Carleton College. The church has been revived and there have been several accessions. Mr. H. J. Jager has been secured as permanent pastor.

CAMPBELL.—The pastor, Rev. Francis Wrigley, has preached more than 150 sermons during the six months of his stay, serving also at Tintah and at another destitute community. He sometimes preaches four times a day.

Kansas

State S. S. Superintendent Sutherland has recently established two country Sunday schools, one in the vicinity of Linwood, the other near Kanwaka. The pastors of these churches are now preaching regularly at the new points.

Nebraska

BUTTE.—Rev. W. A. Hensel, the pastor, went South with the Nebraska Third Regiment and has been doing good service in connection with the Y. M. C. A. The church has been pastorless so far during his absence, but is going forward with the completion of the parsonage and hopes soon to secure a pastor.

BURWELL.—Rev. Edwin Booth, who is much interested in S. S. work, wins a welcome at the different schools scattered throughout Garfield County, giving almost every Sunday afternoon to such visits. He is the only resident minister in the county whose time is entirely given to this field.

BRUNSWICK.—A movement is on foot to erect horse sheds on the church grounds, a much needed improvement. The church, in connection with its yoke-fellow, Willow Valley, is meeting its payments to the C. C. B. S. on parsonage. Rev. G. T. Noyce is spending his vacation at Irvington.

TAYLOR.—Rev. Josiah Poeton and wife were welcomed home Aug. 21. Mr. Poeton's eyes, which have been injured by long drives across the prairie, were considerably helped by treatment received in Lincoln.

WEST POINT.—The commodious parsonage is nearing completion and will be ready for occupancy Oct. 1.

North Dakota

GLEN ULLIN.—Bethany. Rev. J. C. Schwabland was ordained as pastor Aug. 21. He will also serve three German churches, Bethesda, Ebenezer and St. Markus. His field will be 60 miles long and he will spend one Sunday each month with each church. These have grown out of Rev. John Sattler's S. S. work.

FARGO.—Rev. L. J. Pederson has resigned his position as general missionary for the S. S. and H. M. Societies among the Scandinavians in North Dakota and northwestern Minnesota on account of his wife's health. It is much regretted, as he has done excellent and progressive work.

A house of worship is being erected at Oriska, the people doing the work largely with their own hands.

South Dakota

IROQUOIS has been renovating its parsonage, making ready for the coming of Rev. Edwin Martin, whose pastorate begins this month.—Valley Springs, by raising 700 bushels of wheat, will lift most of its parsonage debt.

Colorado

DENVER.—First. Rev. Dr. J. H. Ecob has resigned his pastorate because business and family reasons require his presence in the East. The church has received about 150 additions during his service of two years and a half. Dr. Ecob feels that he has accomplished much in securing the appointment of a committee, representing leading Protestant denominations, to arrange a plan of co-operation to prevent the undue multiplication of churches in the State. He will remain for the present at his country residence in Gilbertville, N. Y.

PACIFIC COAST

California

PARADISE.—Miss Florence Yarrow has just closed a month's service here and at Nimshew, with valuable results. The members, inspired by her zeal and devotion, joined in the work of soul winning. Ten persons have joined on confession, three of them heads of families. One of the most worldly citizens testified that it was impossible to come in contact with Miss Yarrow without being made better.

SAN FRANCISCO.—Third. Rev. William Rader is organizing a missionary society, to include every church member. A series of sermons is in progress on Questions Asked on Matters of Faith. Sub-topics are: How Was the World Made? How Did Sin Come Into It, and Why? Who Wrote the Bible? What Is (a) Inspiration; (b) The Atonement; (c) A Christian?

OAKLAND.—First. All members of the Sunday school who attend the morning service for fifty-two consecutive Sundays are to have their choice of an Oxford Bible or a Bible Dictionary. One class has organized itself as a club to aid both church and school in every way possible. With such a spirit of co-operation it is needless to say that both are prospering.

TULARE.—The edifice, valued at \$3,500, caught fire, Aug. 23, from a burning residence and was totally destroyed. It was insured for \$2,000. It was built in 1872 through the efforts of "Father" Rankin, and largely with his own hands.

A union service at Woodland, Aug. 28, closed with public commemoration of the return of peace.—Rev. E. S. Williams of Saratoga held a peace party at his home on a recent week night.—The Chinese mission at Santa Cruz have given a reception to the new pastor, Rev. J. B. Orr.—The women of Cottonwood presented the pastor's wife, Mrs. W. D. Kidd, with a handsome baby buggy on her return from the mountains.—The interior of Park edifice, Los Angeles, has been renovated during the summer.—A week of helpful evangelistic services has been held at La Canada, Rev. C. H. Longfellow being assisted by Rev. H. G. Smead of Pasadena.

Washington

BOSSBURG is being supplied by Prof. W. S. Davis of Kells Academy. An effort is being made to secure him for stated preaching at Marcus, where is a new and flourishing Sunday school.

Colville has been turned over to the Presbyterians by the county committee of Eastern Washington Association.—Fidalgo City has changed its name and post office to "Dewey."—Fox Island finds its numerous summer visitors, mostly from Tacoma, a substantial help.

WEEKLY REGISTER

Calls

BEVIER, E. D., Waterloo St. Mission, Grand Rapids, Mich., to Central Lake and Ellsworth. Accepts.
BLANCHARD, Addison, Ventura, Cal., recalled to Second Ch., Denver, Col. Accepts, and has begun work.
BUSHNELL, Campbell W., Rosalia, Wn., accepts call to Kalama.
DODD, Leonard, Irasburg, Vt., to Plaistow, N. H., and N. Haverhill, Mass. Has begun work.
FARREN, M. A., formerly of Fair Haven, Ct., to Lyndon, Vt. Accepts.
JORDAN, Wm. T., Silverton, Col., to Trinidad.
KNAPP, Geo. W., Grant and Madrid, Neb., to First and Union Chs., Ogallala. Accepts.
KNODELL, Jas. R., Pilgrim Ch., Oakland, Cal., declines, not accepts, call to Park Ch., San Francisco.
LAWSON, Harvey M., for four years a missionary of the American Board at Ahmednagar, India, to Brooklyn, Ct. Accepts, and has begun work.
MACINNES, Jas. C., Pacific Sem., to First Ch., Benicia, Cal.
MOORE, John K., Yale Sem., to Bolton, Ct.
OLESON, Wm. B., Belmont Ch., Worcester, Mass., accepts call to Warren.
PALMER, Burton M., Pacific Sem., to Oak Chapel, Oakland, Cal. Accepts.
POLING, Dan'l V., Albany, Ore., accepts call to The Dalles.
PRESTON, Herbert, to Olivet Ch., Toronto, Can.
WARNER, Rev. Mr. (Dutch Ref.), to Eastport, Mich. Accepts.

WELLS, Clayton B., Independent Ch., Lincoln, Neb., recalled to Pilgrim Ch., Denver, Col., after an absence of two years. Accepts.
WOODIN, Herbert P., Fresh. Ch., Amenia, N. Y., accepts call to Third Ch., Chicopee, Mass.

Ordinations and Installations

BOWERS, Roy E., Chicago Sem., o. Ruggles, O., Sept. 1. Sermon, Rev. C. A. Vincent, D. D.; other parts, Sec. J. G. Fraser, D. D., Rev. Messrs. D. T. Thomas, Albert Bowers, father of the candidate.
BRUNKE, Thos. A., o. p. Tabor, Okl., Aug. 25. Sermon, Rev. Joel Harper; other parts, Rev. Messrs. J. H. Parker, L. S. Childs, J. E. Platt and J. T. House.
POND, Everts W., Yale Sem., o. Sheffield, Mass., Sept. 5. Sermon, Rev. Dr. Wm. C. Pond, uncle of the candidate.
STREET, Walter B., o. Lee, Mass., July 10. Sermon, Pres. Franklin Carter, LL. D.; other parts, Rev. Messrs. L. S. Rowland, D. D., Prof. F. C. Porter, o. H. Flint.

Resignations

BUNTING, E. Thos., Walton and East Grove, Ill.
ECOB, Jas. H., First Ch., Denver, Col.
EDMUNDS, John S., Chelsea, Mich., to take effect Oct. 19.
EMERY, John C., Waverly Ch., Jersey City, N. J., to take effect on or before Sept. 1.
PERRY, Frank S., First and Union Chs., Ogallala, Neb.

Dismissals

CHASE, Chas. E., Sonoma, Cal., July 21.

Churches Organized

DOUGLAS, Alaska, 14 Aug., 12 members.

Miscellaneous

ARMS, Wm. F., of Essex, Ct., with his family, has returned from a three weeks' outing at Mountain Rest, Lake Mohonk, N. Y.
ATKINSON, Geo. E., of Tekoa, Wn., adds to his field Farmington.
CURTISS, Wm. W., Stockbridge, Mass., fell 40 feet down Sage's Ravine in Sheffield, Aug. 31, but, owing to the uneven embankment, escaped with slight bruises.
DOANE, Frank B., and wife have returned to Cheney, Wn., from a vacation in Massachusetts.
HALL, Fred'k E., recently resigned at Palestine, Tex., will remove to Wheaton, Ill.
MOODY, Calvin B., of Minneapolis, recently preached at Barton, Vt., of which he was pastor 10 years ago.
MORGAN, Chas., of Hampton, Ct., has been presented by friends with funds which enable him and his wife to take a vacation at Fisher's Island.
OWENS, Edmund, after an excellent summer's work in the Big Bend country near Almirra, Wn., returns to Pacific Seminary, leaving a needy parish 50 miles square.
PHELPS, Lawrence, supplied two recent Sundays at Winter St. Ch., Bath, Me.
SAGE, Chas. J., and his wife, on returning to Ayco, Neb., from their vacation in the East, were met at the depot by a delegation of their people and escorted to the hotel, where a banquet and social entertainment awaited them.
WOODMANSEE, William, of the Children's Home Society, Milwaukee, Wis., is reported seriously ill.

Important Meetings to Come

Massachusetts Interdenominational Sunday School Convention, Worcester, Oct. 4-6.
American Board, Grand Rapids, Mich., Oct. 4-6.
Lake Mohonk Conference, Mohonk Lake, N. Y., Oct. 12-14.
Woman's Home Missionary Association, Boston, Oct. 24.
American Missionary Association, Concord, N. H., Oct. 25-27.
Woman's Board, Springfield, Mass., Nov. 2-3.
Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2-3.

When a public speaker seeks to arouse conviction and only kindles sympathy, he makes a dismal failure. This is just what a minister did on a recent Sunday, when in a paroxysm of eloquence he stormed and howled so furiously that his conduct terrified a three-year-old girl in his audience. As soon as he had subsided, the little girl, greatly relieved, looked into her mother's face and sweetly asked, "Is the pain all over now, mamma?"

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The Business Outlook

With the exception of New England, fall trade is in full swing in all sections of the country, and the situation is satisfactory in nearly every respect. In dry goods and wool in this section there is not yet actual disappointment, because there is plenty of time yet for improvement, but there will be keen disappointment if the volume of business in these lines does not expand. Crop reports from the West are mostly favorable, although there is some doubt as to corn in certain sections. Cotton has strengthened a trifle on reports of damage by rain in the South, although there is not much doubt that an enormous crop will be raised this year.

The iron and steel situation continues highly favorable. The volume of business is exceptionally large and, in many instances, mills are finding it difficult to keep pace with their orders. The production of pig iron is exceedingly large, and yet it is not a question of finding consumers but of finding the iron to fill consumers' demands. As might be expected from such a condition of affairs, iron and steel prices are very firm indeed. Another favorable feature is the stronger tone of the Fall River print cloth market. There is a steady improvement in the demand for lumber and the distributive trade in boots, shoes, hats, caps, groceries, hardware, clothing, etc., is active.

The stock market has acted recently a trifle tired. The character of Wall Street trading shows that there are powerful interests which desire to see a more or less substantial reaction in values. If the big leaders have sold their stocks, this reaction is bound to come, regardless of how good general conditions in the country may be. In Boston the gold mining stocks are attracting increasing attention.

Christian Work and Workers

The Evangelistic Association of New England has engaged Rev. R. A. Torrey, superintendent of the Bible Training Institute of Chicago, to conduct the noon meetings in Bromfield Street Church, Boston, from Sept. 13-25. He will also hold a series of union meetings in the Pilgrim Congregational Church, Cambridgeport, the Evangelistic Association co-operating.

Northfield seems to be a place where the tide of enthusiasm for evangelism and Christian education never ebbs. The summer conferences are hardly over when Mr. Moody is in the field with a telling circular announcing the opening on Sept. 29 of the ninth year of the training school for young women who wish to take up mission work in city or country or to be more useful in their own home churches. In addition to instruction in the Bible and in personal work for others the students are taught sewing, dressmaking, cooking and nursing. Mr. Moody says: "Besides helping those who have already decided upon their life work, we hope also to help many to find out what their life work is to be. I believe that there are hundreds of young women who have a great desire to give their lives to Christian work who hardly know how to begin or whether or not they are suited to such work. We would be glad to welcome any such into the training school and help them find out."

One of the best things done last year by the Bible Normal College in Springfield was to provide a ten weeks' course suited to Sunday school teachers and lay workers generally who did not wish to enter the regular classes of the institution. We have heard of several persons, primary teachers and others, who derived great benefit from this opportunity to get competent instruction in the Bible and in methods of teaching and of Christian work. Encouraged by the success of last year, President Dixon and the trustees now offer three special courses at the moderate sum of \$45 for ten weeks' board and tuition and open to

any one having the indorsement of his or her pastor or Sunday school superintendent. The first of the three courses begins Sept. 14 and will include Bible and child study, pedagogy, sociology and missions. The average man or woman who wants to do more effective work for Christ can find in the same period of time few better ways of equipping himself for service. The regular course in the college will hereafter be open only to college graduates or persons with an equivalent training.

Marriages

The charge for marriage notices is twenty-five cents.

COOLEY-IDE-In Milwaukee, Sept. 1, by Dr. G. H. Ide, father of the bride, Robert L. Cooley of Oconto, Wis., and Carrie Sanborn Ide of Milwaukee.

CONDIT-MORROW-In Newark, N. J., Aug. 28, Rev. Henry J. Condit of Chicago to Alberta G. Morrow.

HAVEN-CUSHMAN-In Castine, Me., Aug. 31, by Rev. J. P. Cushman, father of the bride, George B. Haven of Boston and Margaret J. Cushman of Castine.

LEWIS-PEARSON-In Reading, Aug. 30, Rev. John Beavens Lewis, pastor at Mill River, Mass., to Annie Olive Pearson of Reading.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

EMERSON-In Franklin, Neb., Aug. 24, Maria Farrar, widow of Rev. Oliver Emerson, a pioneer home missionary in Iowa, aged 74 yrs.

LINCOLN-In Springfield, Sept. 1, Harriet E., wife of Addison J. Lincoln, an esteemed member of the South Church and formerly identified with the Edwards Church, Northampton.

LOOMIS-In Olmstead Falls, O., Aug. 7, Deacon Newton P. Loomis, a Western Reserve pioneer, aged 82 yrs.

RUSSELL-In Townsend, Aug. 21, John Spaulding Russell, son of W. A. and Nellie B. Russell, age 8 yrs., 8 mos. "He shall carry the lamb in his bosom."

TUCKER-In Dorchester, Aug. 23, Ann D. Tucker, widow of Rev. Joshua T. Tucker, D. D., aged 85 yrs., 7 mos. Funeral services and burial were at Holliston, Mass.

MISS LOIS A. RANKIN

Aug. 30, died in Cambridge at the residence of her sister, Mrs. Sumner Albee, Miss Lois Adeline Rankin, aged 62 yrs. Miss Rankin was the third daughter of

Rev. Andrew and Lois Eames Rankin. Her earlier education was acquired at the academy, Chester, Vt., where her father was then pastor of the Congregational church. She spent two years at Mount Holyoke, taught several years in Harvard Grammar School, Charlestown district, having her home at first in the family of her brother, and later she boarded in the home of Henry F. Chase, Esq. For the last seventeen years she has been clerk in the pension office, Washington, D. C. Miss Rankin made fast friends and was faithful to them, was indefatigable in her official work at Washington, ranking among the first. She was loyal to the great truths of the gospel and a member of the New York Avenue Presbyterian Church, Rev. Dr. Radcliff, pastor. She persisted in her office duties until it was almost too late safely to reach Cambridge.

The services were on Friday, P. M., Sept. 2, conducted by Rev. L. L. Parker, D. D., her brother, Rev. President Rankin of Howard University, making a brief prayer at the grave. In the select circle of old-time friends there grouped were Miss Ann Weston, Mrs. George Eastman and Mrs. Charles Doane, two of them long associated as teachers in the grammar school and all of them bound together by the closest ties. "Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may rest from their labors and their works do follow them."

People Should Know

That is the Way Mrs. D. O. Whitman Feels About Her Recovery.

"It is with pleasure I write what Hood's Sarsaparilla has done for me, because I feel as though the public ought to know. I had suffered for years from dyspepsia, and tried all kinds of remedies without avail. Since taking Hood's Sarsaparilla I am cured and am feeling strong and healthy. I feel as though I should not be alive today if I had not taken Hood's Sarsaparilla." Mrs. D. O. WHITMAN, Andover, Mass.

In cases of dyspepsia Hood's Sarsaparilla actually has a "magic touch," and if you are a sufferer you should give it a trial.

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Hood's Pills are the only pills to take with Hood's Sarsaparilla.

HOUSEHOLD READING and WORTH KEEPING.

We are receiving many calls for these books, some of them from persons who already have one or both of the volumes. One lady writes:

"AUGUST 20, 1898.

"Gentlemen: I have Household Reading and value it highly. Please send the books to — for the soldier boys who went from our church."

We have a few books left and will fill orders at once as long as the books last at \$1.00, postpaid, for the two.

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make irritable people. A food that is nourishing and that does not cloy the appetite is

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Somatose is a Perfect Food, Tonic and Restorative. It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

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They find here the colorings and perfections which are never found in the ordinary rugs. And they find low prices before the fall season opens. We offer:—

A fine lot of very dark Beloochistans; average size, 2 ft. 6 in. by 4 ft. 3 in. Average cost \$13. One bale of Antique Hall rugs, averaging 8½ feet in length, at \$20. In this bale are some rare Moussoul and Camel's Hair rugs.

We have a dozen rich Current-red Afghan Carpets, very old and exceptionally fine in color. They are about 7½ by 9 ft. We offer them at only \$90.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.

The Fall of Santiago

Here is a picture by an eye-witness of the surrender of the Spanish forces at Santiago, which is worthy to be preserved as a classic. It was written for *Harper's Weekly* by John Fox, Jr.:

It happened at noon on Sunday, the 17th. The soldiers were drawn up at parade rest along the great ten-mile circle of the trenches and stood facing Santiago. They could see nothing—only the red roofs of the town—but the batteries were to thunder word when the red and yellow flag of defeat went down and the victorious stars and stripes rose up. While they waited men in straw hats and blue clothes appeared in an open field towards Santiago and began swinging hammocks and tethering horses, while men in Panama hats advanced to the American trenches, saluting courteously. The Americans sprang across the trenches to meet them, and while they were shaking hands, and on the stroke of twelve, the thunder of twoscore and one salutes began. The Spaniards looked rather startled, but the cheers rose and they understood. From the right rose the cheers, gathering volume as they came, swinging through the center far to the left and swinging through the center back again, until they broke in a wild storm against the big green hills. Then to the rear the storm ran, over Las Guasimas and down the foothills to be mingled with the surf at Siboney and swung by the rocking transports out to sea. Under the sea too it sang along the cables—to ring through the white corridors of the great Capitol and spread like a hurricane through our own waiting land. Already the bands were playing when the force of it broke at the trenches—playing the Star-Span-gled Banner—and the soldiers cheered again. Then they grew quiet—the bands were playing hymns, old, old hymns that the soldier had heard, with bowed head and at his mother's side, in some little old country church at home; and what hardship, privations, wounds, death of comrades had rarely done those old hymns did now—they brought the tears. Then some thoughtful soldier pulled a box ofhardtack across the trenches, and the little Spanish soldiers fell upon it like schoolboys and scrambled like pickanin-nies for a penny.

The Tourist in Japan

Rev. Sidney L. Gulick, having returned to Japan after an absence of two years, gives in the *Pacific* his impressions of changes which have been going on in that country. Concerning the widespread feeling which has grown rapidly against the foreigner, he says:

It emphasizes his defects and sins; the evils attending his type of civilization; his grasping, selfish spirit; the danger and undesirability of letting him have any place or foothold in Japan. Never must he be allowed to own a foot of her soil, lest in time he seize the whole land. "Japan for the Japanese" is the leading thought and watchword of this movement. And it would appear that the aim of the leaders is being very successfully attained. The treaties have been revised and will shortly go into force which will effectually keep the foreigner out of any leading place in the industrial world; the national feeling has been so pronounced that there is no hope of his promotion in the department of education. Even the working classes, such as the jinrikisha pullers and boatmen, shopkeepers and hotel men, are thoroughly indoctrinated with these principles, and the foreigner, even the transient tourist, is receiving much less pleasant treatment at their hands than was customary in earlier days. In recent times the foreigner has often been subjected to most extortionate charges, and in some cases even to personal violence. It is difficult oftentimes, even for those who have been in the country many years and who can speak the language easily, to secure reasonable rates and respectful treatment. Some friends

were recently charged 5.67 yen for a light lunch in purely Japanese style for which no Japanese would have paid more than 1.00; no remonstrances could secure a modification of the charge, in spite of the fact that the request had been for an inexpensive meal. Tourists are not finding this quite the land of delight that they have been led to expect.

We are so constituted that we cannot in this world sustain a great depth of feeling continually; this is reserved for another world. But we should feel deeply at times.
—Mary Lyon.

ORIENTAL ART.—Visitors in this city during the summer months may easily overlook one of the best exhibitions that Boston has to offer from a trade standpoint, and so we venture to remind them of the rare display of Oriental rugs and hangings at the Paine warerooms on Canal Street, and we venture the further statement that nowhere in this country can really choice rugs be bought at such prices.

It is just as important that you enrich and purify your blood in the fall as in the spring. At this time, owing to decaying vegetation, a low water level and other causes there are disease germs all about us, and a weak and debilitated system quickly yields to attacks of malaria, fevers, etc. By purifying and enriching your blood with Hood's Sarsaparilla you may build up your system to resist these dangers, as well as coughs, colds, pneumonia and the grip which come with colder weather. To be on the safe side take Hood's Sarsaparilla now and always be sure it is Hood's and not something else represented to be "just as good."

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HOOD'S PILLS cure sick headache, nausea, biliousness and all liver ills. Price 25 cents.

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A free treatment of R. T. Booth's Mi-o-na Tabloids, the Hawaiian cure for indigestion sent to every one who will send me their address. I do not want one cent of your money until I prove to you that

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absolutely prevent unnatural fermentation, and are the greatest discovery of the century. If you would have good digestion, perfect health, and normal weight, send at once.

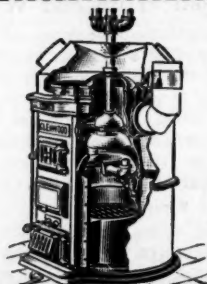
Mr. Booth discovered and gave to the world the greatest treatment for throat and lung diseases ever known. His position in the scientific and commercial world is a guarantee that what he offers to the public will be exactly as represented. An interesting booklet on "How to Get Well and Stay Well" sent with free sample. A box of Mi-o-na Tabloids at your druggist's or by mail, 70 cts.
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Our baby's face and neck was all raw meat, and something awful to look at. The way that child suffered, mother and child never had any rest day or night as it constantly itched, and the blood used to flow down her cheeks. We had doctors and the dispensary with no result. By using CUTICURA RESOLVENT, CUTICURA (ointment), and CUTICURA SOAP, the child was entirely healed.

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THE CONGREGATIONALIST, Boston, Mass.

Dr. Dale on the Fellowship of the Churches

Rev. P. T. Forsyth supplies to the *London Independent* a portion of a hitherto unpublished letter by Dr. Dale which is significant of an ideal of moral unity among the churches actually attained in his experience in Birmingham:

The kind of unity which exists in this town is very real. If one church excommunicates a member no other church will receive him into fellowship without conference with the church from which he was expelled. It would be a grave offense to admit a man into one church after he had been expelled from another, until he had shown adequate penitence for his offense.

No church in the town would, I think, invite a minister when the pastorate was vacant if there was reason to believe that he was regarded with distrust by the other churches. The mutual moral influence of the churches over each other is very considerable wherever there is healthy life. Their organic independence of each other renders it possible at once to assert liberty of action when there is any disposition to use this influence for selfish purposes.

No doubt it happens too often that half a dozen people fall out with their minister and go off to establish a separate church. There is nothing to hinder them, except the moral influence of neighboring churches. If there is wealth and zeal they can build their chapel and invite their minister, but it does not follow that they can get recognized as a Congregational church. They may remain for a long time as isolated as a ritualistic priest in a town which is in possession of the evangelicals. Such a church applies for admission into the local association. Its right to establish itself is challenged, as a matter of course, by the original church, and the challenge is not unfrequently sustained. The church is then left out in the cold. We have a rule, for instance, in our college here (Springhill) that no such church shall be "supplied" by our students from the college till the county recognizes it. It has broken unity, and there is no "communion" with it. I have been a minister in Birmingham twenty-two years. No case has arisen during the whole time of the illegitimate establishment of a Congregational church. Church after church has been established. In every case the movement has been promoted by the existing churches. That is our idea. Often, I suppose—though I don't know many cases—the idea is violated, and when it is violated I think it generally happens that after a long quarantine the revolting church is received into the informal fellowship of its sister churches, and the original sin is forgotten.

The Essence of Puritanism

As it brushes away the assumed authority of churches, councils, schools and all other assemblies of presumptuous and fallible men, Puritanism insists that while there must be perfect freedom of thought it should be a freedom consistent with the obligation of every man to seek and obey truth. Authority in the hands of fallible men becomes an enormity, but the authority of the truth can be evaded only at peril. Puritans believe something, and believe it with all their hearts. Like Cromwell, they protect others in their beliefs while they are willing to fight and to die for their own. In these days, when the foundations of faith tremble, when the doctrines which once made heroes are being questioned, when foreign cults are coming in like a flood, when the intellectual and spiritual world is in a state of unrest, above all things there should be intellectual honesty and thoroughness, unwillingness to be satisfied with any sham, however ancient or honored, the determination to think every subject through until truth is found, wherever it may lead—these qualities always have

been and always will be the very essence of Puritanism.—*The Chautauquan*.

THE KING OF THE CAROLINE ISLANDS.—These islands, forming an important Pacific group which extends for 2,500 miles, are familiar as the scenes of American missionary work for more than forty years.

Most of the islands are well wooded and fertile, and have the wet and dry season common to a tropical region. The inhabitants, who bear evident traces of Malay, Papuan and Samoan blood, speak various tribal dialects. They have strongly built bodies of a dark copper color, and are gentle and amiable. Until 1880, when they were expelled by Spain, American missionaries were doing much toward the civilization of the natives.

At the close of a recent war with Spain, the king of On (Caroline Islands) came to pay homage to the Spanish government at Manila. As the best means of advancing and establishing a condition of things that would prevent all future outbreaks, the king was introduced to the "great civilizer," the Singer Sewing Machine, and a reproduction of his photograph, seated at the machine with his Secretary of State standing beside him, is shown on another page. The original photograph can be seen any day at the office of *The Singer Manufacturing Co.*, 149 Broadway, New York City.

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The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid:

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for many years the largest manufacturer of this class of goods,
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for years I have been out of the market; but now, through a
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I recommend this powder as absolutely pure—it contains neither
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